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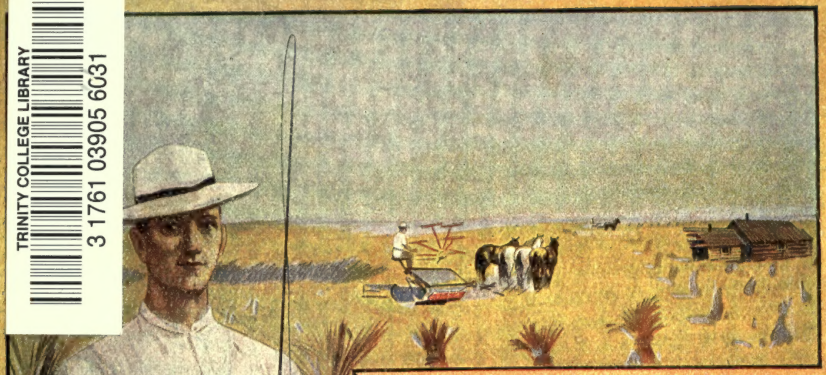

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ON
THE PRAIRIE

BY

BISHOP MONTGOMERY

Secretary of the Society for the Propagation of the Gospel in Foreign Parts

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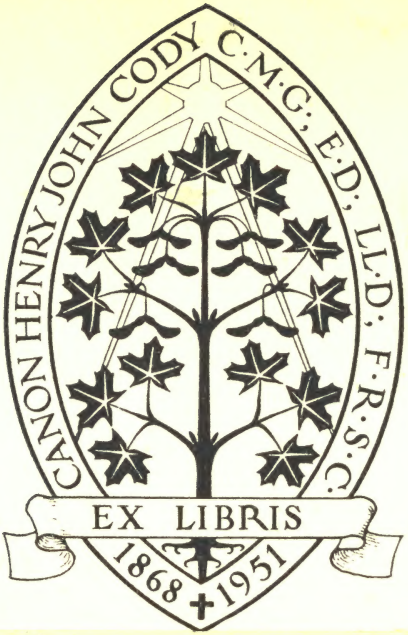
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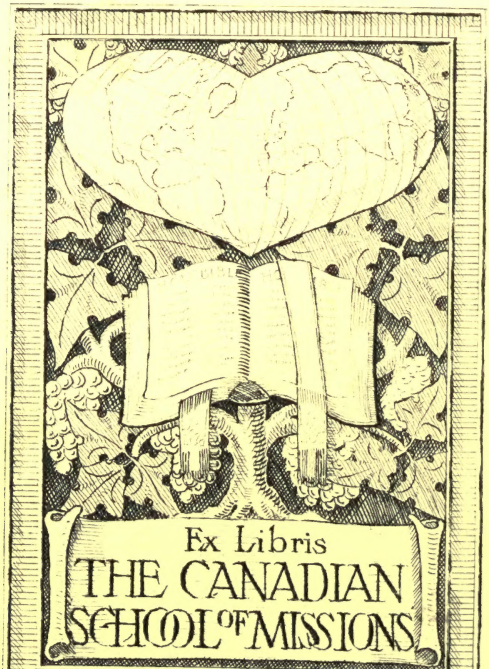
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PALACE OCCUPIED BY BISHOP McLEAN (*see page* 9)
BISHOP OF SASKATCHEWAN, 1874-1886

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M

THE CHURCH

ON

THE PRAIRIE

BY

H. H. MONTGOMERY, D.D.

SOMETIME BISHOP OF TASMANIA
SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

THIRD EDITION

(With a Supplementary Note by
CHARLES H. ROBINSON, D.D.)

Society for the Propagation of the Gospel in Foreign Parts
15 TUFTON STREET, S.W.
1911

PREFACE TO SECOND EDITION

As the years pass the Canadian problem looms larger and ever larger for us as Churchmen as well as members of the British Empire. I dedicate these pages to the new Canada of this century, the giant among the new nations. We shall show our respect for him best by providing him with the ablest and wisest and most human leaders in Church as well as in State. I have brought the earlier chapters of this book up to date without demolishing the account of the developments of a few years ago. The last chapters speak of the new Forward Movement by the Church on behalf of Western Canada.

H. H. M.

March 10, 1910

CONTENTS

CHAPTER		PAGE
I.	The problem stated	1
II.	The problem in the diocese of Saskatchewan	9
III.	The response to the appeal for men	15
IV.	Letters from our men on the prairie	25
V.	The divinity school at Prince Albert	49
VI.	The diocese of Qu'Appelle	58
VII.	The diocese of Calgary	73
VIII.	The diocese of Rupert's Land	78
IX.	Adjacent regions	84
X.	Our clergy and workers and their training	93
XI.	The new forward movement	103
XII.	Navvies on the prairie	115
	Additional note	126

ILLUSTRATIONS

Palace occupied by Bishop McLean	*Frontispiece*
	FACING PAGE
A wheat field seven miles in extent	4
Group at Lloydminster	10
Archdeacon Lloyd's party at Saskatoon	16
The camp at Christ Church Hill	20
A Shack	26
Fixing a wheel	28
Packing	30
Camping	32
Starting	34
Arrival	36
Moving the first church at Humboldt	38
St. Andrew's church and vicarage, Humboldt	40
Mission House, Islay district	44
Catechist and family group, Islay mission district	46
English church and Bishop's house, Prince Albert	50
Warden and students, St. Chad's Hostel, Regina	62

FACING PAGE

New church at Bresaylor 70

Harvesting, cutting oats in Killarney 80

Horse ranching 86

Rounding up cattle 90

Threshing by electricity 94

Making a railway across the prairie 104

Mr. J. Miller McCormick 122

CHAPTER I

THE PROBLEM STATED

It is possible in the year 1908 to form a fair general impression of the problem which faced our Church in the prairie regions of Western Canada three or four years ago; and we surely should have much to say of the manner in which we have met it.

No book, of course, can effect for the reader what a personal visit does. We are coming to realise this more and more. Indeed, I believe one of the chief factors in the success of the Student Volunteer Movement has been the possession of Mr. Mott as a persistent inspector of the world's mission fields, ever on the move, and gifted with the double power of grasping details as well as of taking broad views. So few can see both the wood and the trees.

Let us take an example from the other side, that is from a policy dictated without sufficient local knowledge in the Committee though I am not prepared to blame the Committee on this ground. In 1896 the S.P.G. had determined to cut down all Canadian grants by 10 per cent. annually till our grants ceased;[1] they held that a great independent daughter Church

[1] It is only fair to say that such reductions were mitigated by special grants at the same time, including "Marriott grants" towards church building.

such as that in Canada ought to become responsible for all its own work without external aid. Ideally I find no fault with this position. But I venture to say that it would have been impossible to have adhered to that resolution if the Secretary of the Society had paid a visit to Canada in 1898. The Secretary of the Society did go to Canada, but not before 1906. There he found the Secretary of the Colonial and Continental Church Society also busy inspecting. The opinions of the two Secretaries given independently coincided on the general question. In effect it was as the following pages will show.

No one who has not visited Western Canada can realise the extraordinary nature of the problem with which Statesmen and Churchmen are suddenly confronted there. After years of slow progress in Eastern Canada, which looked upon the Western regions as mere hunting-grounds for fur-bearing creatures, these plains are to become the great food-producing regions of the world. The whole extent of a country 1,000 miles by at least 400 is to be dotted with farms. It is not as in the case of mining rushes where population gathers thickly in certain spots and as quickly disappears when minerals are exhausted or cannot be procured economically.

A mining population is no safe national asset. But this prairie region is to be covered with small farms; the farmers are to be peasant proprietors; the Government do not desire speculators to come in and buy up square miles of land and hold it till it becomes valuable. They like to sell land in small amounts

of 160 acres, for which you only pay ten dollars, and on certain conditions. You must come personally and live on your land, and you must do a certain amount of work on it for three successive years, then the Government will give it you; and after that you can do what you like with what is your own land. As a rule, the only people from whom you can buy virgin land on the prairie are the railways and the Hudson's Bay Company. Both of these corporations have had land given them in return for great benefits received. The tens of thousands of farmers could not have lived at all or have sold their produce had not the railways been pressed in every way by inducements from the Government to push on their lines.

Here, then, was a vast region almost clear of trees, ready to be given away to men who would settle on the land. News of this wonderful region was circulated in all the countries of Europe, and inducements were offered to all to give Canada, what it needed more than anything else, population. Canada hoped to obtain English-speaking immigrants more than any others and after our own kith and kin it desired Scandinavians and Germans; but all who were able to work on the land were welcome. So the rush to Western Canada began; what it has amounted to may be realised by a few figures. On 12th May, 1907 the *Empress of Ireland* landed at Quebec 1,500 third-class passengers; the *Lake Manitoba*, 1,800; the *Lake Michigan*, 2,100; the *Pretorian*, 500; the *Tunisian*, 1,500; the *Kensington*, 1,200; the *Parisian*, 763. In

one day 9,336 immigrants landed, most of whom were going West. In the first four months of 1907, 80,000 persons came into Canada, and 300,000 in all for the year were expected. Of these a large percentage are from the British Isles; a good many come from the States; a certain number are Canadians returning from the States to their own land which now offers them all the advantages they need. What would not South Africa give for only one month of this rush of white men!

The Government has strained every effort to provide the newcomers with roads, railways, schools, post offices, and all the necessities of civilisation. What has the Church done? Our own Church, a small body in Canada and not wealthy, has felt itself almost paralysed by this sudden responsibility. It did what it could; it had created one Board of Missions for all Canada with a very capable and active secretary, Dr. Tucker; it assessed all parishes in Eastern Canada for the sake of providing ministrations in the West, but it was hopelessly outclassed in its efforts by other religious bodies. Roman Catholics, Wesleyans, Presbyterians poured money and men on to these new regions. Often where one of our men was at work I found seven or eight ministers of other denominations. There may not have been any members of their own denomination in the district, but that made no difference to the ministers; they were there as ministers to all who would receive them, and I honour them for their missionary zeal towards our own people, towards whom we have not done our duty.

A WHEAT FIELD SEVEN MILES IN EXTENT

Any one who knows the course of events in new lands under such conditions will be able to realise what began to happen all over these new regions. Little churches began to spring up but not built by us; regular ministrations were carried on, children were baptised, but not by our clergy. When at length our own clergyman or catechist appeared he was told that it was too late; there was no room for a second church, the people were now content with the ministrations of those who had first come to them. So it came to pass that among these prairie farms there began to appear the same condition of things as obtained years ago in Eastern Canada. I speak of the old days when clergy came to Eastern Canada without, it must be confessed, much, if any, missionary spirit. They came as rectors of town parishes; they settled in townships and were not prepared to trouble themselves about the outlying parts. The result in many a place has been that Church people have completely died out of many districts of Eastern Canada, to our great and abiding reproach. Those who possessed missionary spirit inherited our land. When new townships sprang up in what were once outlying farms there were no Church people there because we had lost them and Wesleyans, Presbyterians and Baptists had gained them. In the years that have elapsed Churchmen have been attempting to win back to some extent those they had lost; a sad, difficult and heart-breaking duty. How much better it would have been if we had possessed the missionary spirit and had kept our people.

The question in the early years of this century recurred: Was the Anglican Church to repeat that

doleful history and lose tens of thousands of its people because it could not, or would not, minister to its own people? Was the new English-speaking nation rising into life before our eyes, a nation of strong and healthy farmers, to be allowed to grow up without the help and influence of the ancient English Church? If the Church in Canada were still unable to meet this tremendous demand upon its resources, was the motherland, from which so many of these immigrants came, unwilling to lend a helping hand? Was there no general policy in the Church at large by means of which immediate help both in the way of men and money might be poured into this region just when the help was most needed? Was not this just one of those cases where £1,000 at once and five clergy would be equal in effect to £10,000 and twenty clergy three years afterwards? Was it not the truest economy to waste no more time, but to do on a large scale what other religious bodies were already doing on a very large scale?

Yes, but why could not Canada supply the men if we supplied the funds? The answer is that you cannot manufacture qualified clergymen at a few months' notice. There are several colleges for the training of clergy in Eastern Canada. I bethink me of four at this moment. But you must remember that nearly every diocese in Eastern Canada is still in a real sense a missionary diocese. It would be easy for them to absorb all the students who are being trained in these Eastern colleges; whereas hundreds of men are at once needed if the Western fields are to be properly covered

with agents of the Church. The Eastern dioceses do not, however, absorb all these students. They are sending as many as they can Westward, and often are at a loss in consequence how to staff their own districts. Lennoxville, in the Diocese of Quebec, has made its thank-offering of 1908 to consist of money spent on students who are all to go to the Western dioceses. But when Canada had done her best for these immigrants, and of course the West has its Divinity Schools and Colleges, she turned to her motherland to ask for all the help she could get and without delay.

Now let us stand at the portal of the West at Winnipeg. Look West from the railway station of this city of 140,000 people, soon to be 200,000 or any greater number.

Remember that in 1870 it is probable that there were not two houses to be found side by side anywhere west of Winnipeg. There was no Vancouver, no townships on the prairie or in the Rockies. Now on every side there are railways, towns, farms, a steadily growing population. Stand in Winnipeg Station for a whole day in early summer and you will realise that there has been a new Niagara created, far more wonderful than the old one because it is a rush of human life. It does not move Eastward but Westward. A student of world movements, who wishes to gain a real impression of what is happening in North America, would do well, if he had only a week to spare, to spend the whole of it in Winnipeg Station. He would get an idea of a migration of peaceful hordes of vigorous young men and women infinitely more wonderful than the move-

ments of the Eastern nomads of old. These people have come to settle on the land and make it bring forth and replenish the earth. There will be no check to this flow for many years. Even in this year 1908, we hear that on 1st September there was the greatest rush for land ever known in Western Canada. Under the new Dominion Lands Act the "odd number" sections in six large districts on the prairie were thrown open for selection. The area affected is almost 30,000,000 acres. It is difficult to imagine such movements, but when once the attention of the Anglican communion has been arrested its duty is obvious. Where buffalos and Indians once roamed, there spreads a flood of white humanity. One murmurs, "A sower went forth to sow; some fell" . . . What is to be the outcome of the sowing? Materialistic energy, without God, a slow experience of painful discipline afterwards? Are the grain elevators to be the only elevators? Are there not to be seen little spires everywhere, and godly, humble men connected with them, men of character and of Christian faith, to set the tone of private and public life? These questions we are called upon to answer in a practical manner.

CHAPTER II

THE PROBLEM IN THE DIOCESE OF SASKATCHEWAN

LET us betake ourselves at once to the central, strategical position for the Church in Western Canada, the Diocese of Saskatchewan. This ecclesiastical division does not include the whole civil province of that name but about two-thirds of it. Qu'Appelle in the south, Saskatchewan in the north, cover ecclesiastically the one civil province.

The diocese of which I shall now speak is about seven times the size of Ireland. Twenty-five years ago it was a region almost uninhabited—a prairie from which the buffalo had been exterminated. There was no railway through it; in the northern parts there were settlements of Indians under the care of the Church Missionary Society. To a large extent, though not of course entirely, for these, the Diocese of Saskatchewan was formed and Bishop McLean was consecrated the first Bishop. He lived in a "shack" at Prince Albert—we give the picture of it—close to a little wooden church and to a large Indian school; he journeyed far and wide among his Indian people. He was succeeded by Bishop Pinkham, whose jurisdiction, as in the case of his predecessor, extended over the whole of the areas now covered by the Dioceses of Saskatchewan

and Calgary. Bishop Newnham succeeded him, coming from the Diocese of Moosonee. Then just after his advent came the great change. In a very short space of time he was confronted by a rush of white settlers which was sufficient to overpower and bewilder the strongest. The prairie was about to become a vast farm. The Indians would soon be practically a negligible quantity. Thousands on thousands of our own people were flooding the country, settling everywhere. At the Land Office in Battleford, for example, 3,587 claims for 160 acre blocks were filed in one year. Railways were pushing their way through feverishly. At every station were piled up on the prairie agricultural implements and machines for sale to farmers. Masses of timber were ready for their shacks. Wherever a station was placed there hotels, stores and banks appeared as the nucleus of a township. Trains rolled up as fast as possible, discharging their living freights, all young people, the vigorous men and women who are the pioneers of our race, quantities of boys and girls with them: every European race was represented there, but English-speaking people predominated. I speak of that which I have seen with my own eyes. A railway official at Winnipeg told me he had not had one minute to himself for eight months.

In 1906 I saw Saskatoon as it was laid out, the skeleton of a big town, on the banks of the Saskatchewan. We had one church, but four more blocks had been taken up on the prairie; the plans for a church to hold 1,000 people were ready at one of these centres. Saskatoon was quite determined to be a big place. Two

GROUP TAKEN AT LLOYDMINSTER, 1906

THE BISHOP OF SASKATCHEWAN IS ON THE LEFT, AND ARCHDEACON LLOYD ON THE RIGHT OF BISHOP MONTGOMERY

more railways were preparing to run through it. The rails in some places were being put down at the rate of about two miles an hour. I know this seems incredible; but an eye-witness, one of our own clergy, gave me a graphic description of the speed with which the rails were being fastened on the sleepers as the line approached Edmonton. He described how a machine advanced shooting out two thirty-foot rails; gangs of men with hammers and spikes walked on each side; no sooner had the rails touched the sleepers than the men drove in the spikes and the engine advanced at once sending out another rail; so the work went on. Of course the line was not completed, but it was made strong enough to carry the construction trains. To myself it seemed to be an apt illustration of the pace of modern colonisation upon the prairie. So, again, we heard the well-known stories about the trains themselves. An enormous traffic on a single line of rails must be carried on with risks of stoppage, and at one time only one train a day was possible. At one of these new stations a commercial traveller went down to the station-master to ask him whether there would be time to lay out his goods and transact business before the day's train came in. Certainly there would, replied the official. But while the man of business was engaged in his sale the bell was heard and the train stopped at the station. The man rushed down to the station-master and began upbraiding him for his false information. But he was checked by the answer, "Why, you asked me whether you'd have time for your business before to-day's train came in; so you

have, plenty of time. This is the day before yesterday's train."

The Bishop of Saskatchewan has had the great good fortune of having as his lieutenant, in the crisis he has had to face, Archdeacon Lloyd. The Archdeacon is London bred, but went to Canada at the age of eighteen. He was a trooper in 1885 during the second Riel rebellion, and was wounded near Prince Albert, where the Bishop lives. He has known these regions under many aspects and is now employing all his energies to plant the Church among the hearts of the thousands of immigrants. When the noted Barr Colony of immigrants was deserted and deceived by their leader, Mr. Lloyd, who was one of the party, took charge of it, gave them heart to persevere, conducted them from Saskatoon, where he found them, to what is now rightly called Lloydminster, and was the means of making the settlement a success. He showed me their route along the 200 miles and told me of the way in which the families shed their heavy luggage on the way. Tables, pianos, chests of drawers were thrown upon one side during the march. It was springtime and the tracks were muddy, and he tells how pluckily the little children in their shoes and white stockings marched alongside the carts with their parents.

Then I learnt upon the spot how the Archdeacon and his plucky wife worked all the winter for the whole community. They put up a big tent, they cooked in the evenings for the young bachelors, they started concerts and services, they played games, they encouraged

those who began to lose heart, arguing with them that the first winter was the worst time for them and that matters would improve with experience and after they had begun to understand the climate. Many a time the Archdeacon stood on the track trying to put heart into the downcast settler, and I believe he often succeeded.

Then at last he showed me Lloydminster itself, now settling into a town, the church built of logs, the first of these brought by Indians from the Onion Lake Reserve, which was in charge of the Rev. John Matheson, as a present. I was permitted to preach in the church and to help to administer the Holy Communion to eleven catechists who had ridden in that Monday morning from surrounding districts. One dear fellow had never been on a horse before the previous Wednesday; yet there he was six days afterwards having ridden in fifteen miles and was intending to ride back that evening. He had also done his official work the day before; yet he was cheery, although he must have been uncommonly uncomfortable. I spoke to the settlers who had endured through the three years since they came and heard how hard is the lot of an English labourer who has to work himself into his farm and do everything for himself. He has to create a home out of a piece of prairie; this means building his house, digging his well, putting up his stable, fencing his land—and doing all before the long winter sets in with 60 and 70 degrees of frost. Such work is for a young man, and he who battles through his first three years deserves all his after success. It will have been the hardest work of his life; but then he is preparing to be a freeholder and the builder of an

empire. Remembering the terms on which a man gets his land—namely ten dollars paid down for 160 acres, on which he must do a certain amount of work for three years—the following account of what it means will amuse and instruct: "Well, what do you think of your bargain with Government?" "What do I think? Well, I'll tell you. The Government bets you 160 acres to ten dollars that you won't stick it out for three years; that's what I think."

Let it be remembered that three lines of railway are now racing through this region. Dozens of stations are being built, each of which will be a town; thousands of square miles are being covered with farms; some hold single men, in others there are families. Thousands are members of the Anglican Church. Are we to lose them to other bodies because they possess more missionary spirit than we do, or are we to recognise the position and pour in help from other parts of Canada and from the Old Country till our duty is fairly well done? I went to make a personal inspection and I came home prepared to uplift my voice to the utmost, to say to the Church at home: "It is a case of 'now or never' with our Church in Canada. The time past has been sufficient to have neglected Canada. Here in this new Empire of white men springing up upon the prairie we must haste to their aid."

CHAPTER III

THE RESPONSE TO THE APPEAL FOR MEN

THE response in the Diocese of Saskatchewan had to be made in a different way from that in other dioceses. The reason was a simple one; the need for instant action was more imperative. Rupert's Land, Qu'Appelle, Calgary, all with great claims, all having suffered from our inattention at home, were not now in so extraordinary a position as the Diocese of Saskatchewan. Probably thousands of Churchmen had been already lost to us in these regions. The railway had been running through these regions since 1885-6; the Church had been slowly covering the ground. But in the Diocese of Saskatchewan the immigration was coming like a bolt from the blue, like a flight of locusts upon the prairie. Such abnormal circumstances had to be met by abnormal methods. Archdeacon Lloyd proposed to the Bishop that fifty of the best laymen that could be found in England for the work of shepherding the people on the simplest lines should be obtained from England, and that England should be asked to pay for them for three years at least. These men were to be promised nothing but sufficient to support them, no promise of ordination unless they proved themselves fitted in due time. There was to

be no lowering of standards for ordination; no one was to be ordained priest without a year or two at a recognised theological college. Meanwhile an integral part of the scheme was the provision of at least five travelling clergy for these fifty catechists. The clergy were to spend their time inspecting, helping, giving the Sacraments to the catechists and to the people. During the worst winter months, when little could be done, these men were to be withdrawn into Prince Albert and be instructed in Bible and theology. Such was the scheme, a bold one, very unconventional, but adapted to the remarkable state of things on the prairie. It needed necessity to make the diocese depart so far from the usual, orderly methods of training for years before they were sent out. In my own opinion, after personally visiting the diocese, I consider that the diocesan authorities were justified in their action. Something strong and without loss of time had to be done if we were not to see the history of many a district in the East reproduced in the West and in spite of warning. The Anglican Church must not be wiped out of existence in this newly rising Empire of white men. We must employ the material we have and give our people the ministrations of their Church.

A meeting was held at Lambeth Palace by the Archbishop of Canterbury, at which representatives of the S.P.G., of the C.C.C.S. and leading Churchmen were present. It was determined that the Archbishop should be requested to issue a letter to the public asking for help. The Bishop of Qu'Appelle was present at this meeting and spoke; Archdeacon Lloyd

ARCHDEACON LLOYD'S PARTY AT SASKATOON (1907)

was there with all his hopefulness. We appealed for at least £20,000, and this sum was raised afterwards to £30,000. The C.C.C.S. appealed for money for churches, for supporting catechists and for the training of students, in all for some £40,000. Our own committee allocated sums for what are called the Prairie Dioceses as follows: for Rupert's Land £3,000, for Qu'Appelle and Calgary £6,000 apiece, for Saskatchewan £8,000. These sums were to be spread over three years: the general idea being that twice as much would be needed in the first year than in the second and third, since the men would need passage money, outfit .and the expenses of a house at first, none of these items needing repetition afterwards. Thus Saskatchewan might spend £4,000 the first year, and £2,000 in each of the two successive years.

Meanwhile we were all busy in trying to obtain the men. All applications were submitted upon our part to Archdeacon Lloyd in the first instance, in order that he might judge whether they were such as would be acceptable to the Bishop. In due time twenty-one were passed by the Board of Examiners, and the day came for the formal and solemn dismissal of these men to their work. We use a form of service which is published by the S.P.C.K. and dismissal is by solemn laying on of hands.

Here are the names of the first set of catechists: Messrs. Harold Coulthurst, C. S. Garbett, C. W. Morris, A. J. Richards, E. G. White, S. L. White, C. R. Parkerson, A. E. Butcher, H. P. G. Crosse, S. C. Deacon, F. H. Smith, J. Willoughby, H. A. Edwards

A. Greenhalgh, E. M. Hadley, H. F. Rew, G. Thom, H. B. Walston, F. A. T. Eller. In addition to these the Rev. A. J. Oakley was sent out.

Thursday, 18th April, 1907, was a day full of interest at the Society's office. At 5 P.M. the catechists, for whom we have been permitted to pay stipends, began to arrive, and tea was served to them. At 6.15 P.M. evensong commenced in Lambeth Parish Church. At 7 P.M. the Service of Dismissal began, the Archbishop of Canterbury having arrived in robes. His Grace would not conduct the service, but said he would speak to the men at the conclusion of the dismissal and give the final benediction. The well-known form of service we use was then proceeded with, the Secretary of the Society officiating. The following points were made in the course of the address, the text taken being, "Be strong in the Lord". (1) *You go to a young nation.* Expect to find the faults of youth; have a strong sense of humour, not because you do not care, but because behind all else you have hope in God and can wait for results. (2) *Refuse to be ticketed as belonging to any party or society.* You are Churchmen, working under the authority of the Bishop of Saskatchewan and his Council. We do not pay your stipends. The money is given to the Bishop. He pays those whom he thinks fit. (3) *Beware of the time on board the ship.* Don't talk of what you are going to do. Be reticent. Listen much, but keep your own counsel. Be unselfish. There is no place like a ship for the detection of character. (4) *Don't pretend to be theologians, for you are not.* We have given you the names of many

6d. books, editions of first-rate books; lend them, read them. It is easy for men to ask you questions to which there is no full answer. Many questions contain untrue assumptions though unknown to you. Refer such persons to those who know. You are a humble catechist and scholar of Christ. (5) *Don't talk of England or compare Canada with it.* Then Canada will take you to her heart. (6) *We shall think of you entering for the first time the bar of a hotel to get a congregation.* You will feel a coward; remember who enters with you and overhears all. (7) *Be real and not sanctimonious.* (8) *Let us often hear from you.* Letters are kept for ever. Your letters will be of intense interest a century hence.

At the conclusion of the service the Archbishop uttered grave words of advice and hope, reminded them of the church in which they were, that Hannington and others had been consecrated there for mission work. Those who were before him were going away carrying the good name of the English Church to build foundations which should abide.

After the service the men had tea in Westminster, and spent a happy hour at the office. Then the Secretary and the Rev. H. Livesey accompanied them to Euston, the train leaving at 12.10 midnight. The Bishop of Liverpool celebrated the Holy Communion for the whole of Archdeacon Lloyd's party (S.P.G. and C.C.C.S. men) on 19th April at St. Nicholas' Church, and the steamer started in the afternoon.

So a party of about fifty workers were on their way to fill the terrible gaps in the organisation of this diocese.

At Montreal they were placed on a train with their baggage and Archdeacon Lloyd accompanied them to Saskatoon, where they were to receive their tents, ponies, carts, cooking utensils, etc., and start on their great venture in faith. Unfortunately the tents were left behind at Liverpool by mistake, and on arrival at Saskatoon the men were quartered in the small parish hall of St. John's. It was a dreadful crush, but as quickly as possible thirty men were sent off to their stations along the lines of the Canadian Northern Railway till tents and ponies arrived. But twenty men were compelled to wait till their ponies had come from British Columbia; so a camp was made, and while they were waiting a rough-and-ready divinity school was established. Cooking, camping, practising reading the services, etc., filled up the time. Some of these men had to be sent 250 miles to begin their work, literally to push their way into it single-handed. No time for shyness here; every man must feel that upon him rests the honour of the diocese, and that not only Canada but the mother country was watching him and praying for him.

No diocese, I think, could ever before have had its numbers increased so suddenly as in this case. A few months later the Bishop could thank God for so much aid in money and men. Listen to his own words:—

"We are now able to gather our people together for worship, to visit them in their scattered homes, and to give them the ministrations of their own Church, which hitherto some yearned for in vain, and some, alas! forgot, or in resentment at our delay forsook. We are

THE CAMP AT CHRIST CHURCH HILL, SASKATOON

able, I say, to do this in almost every part of the diocese, where two or three people are to be found. This time last year we numbered twenty-six clergy, and nine licensed catechists. Now our list shows thirty-two clergy and sixty-three catechists, an increase in clergy of 6, or 24 per cent., and in catechists 54, or 600 per cent. What this means in the way of new missions and fresh centres for worship I must leave you to picture yourselves. But it does not mean less work or a smaller number of services for each worker, but that the work can be more thoroughly done, that a far larger number of congregations will have their services regularly and that a number of places which we could not hitherto reach are reached. For example, I could only give Humboldt last year a service about once in three months, although the people there had shown their desire by building a church. Now they have their services every Sunday, and the resident catechist holds service in two or three places near. East of Humboldt we could do nothing, though Watson, Clair and Paswegin wrote to me repeatedly, that they were gathering for service among themselves, and besought me to send them a clergyman, if it was only for the administration of the Lord's Supper occasionally. Now they have their regular weekly service, and will have an administration at least once a quarter. It is the same for that vast country west of Saskatoon and south-west of Battleford, filling with settlers, and with two railways under construction. The people there will have their services read by licensed catechists and also the occasional visit of a clergyman.

"It is a magnificent start for a heart-stirring enterprise, and should call forth our unanimous thanksgiving to God and to His servants who have thus come to our aid. But it is somewhat of a critical experiment, and we should enter upon it with humble reverence, and earnest prayer for God's guidance and blessing."

No one will suppose that there were no faults in the machinery or that the catechists received their stipends always with punctuality, or that they have all proved to be archangels, or could all stand the tremendous strain. One or two have retired as unfit. This is not to be wondered at, for nothing is more difficult than to decide whether a man who has done good work in England will do equally well in a completely new environment. We have made mistakes both ways. But on the whole the Bishop and Archdeacon are more than satisfied. The men have really risen to the occasion and have put all their force into their bewildering work. I call it bewildering, because one must have the eye of a general for this increasing multitude of people to be shepherded. When Archdeacon Lloyd was placing the men along the line of the track, leaving one here and another there, they would sometimes say to him, "What is the name of that place?" His answer at times was, "I don't know; it didn't exist when I was here last". On another occasion the Archdeacon wrote to me that he must take a waggon, fill it with stores and drive for days, dropping provisions for the men to keep them alive, for he knew that in certain places they would find it hard to get anything. One of the bright features of this venture has been the splendid self-

devotion of the Bishop and the Archdeacon and, I may add, of their wives. They have denied themselves the ordinary luxuries of life for the sake of the work; have worked night and day and worn down their strength and have never complained. This it has been which has nerved our young workers to put up with almost any hardship; they knew that, however much the machinery suddenly improvised might creak at times, there was no doubt that the chief engineers were doing their utmost; no men in the diocese were working harder than the Bishop and the Archdeacon and the superintending clergy.

It is time now to note the kind of districts which have been carved out.

The areas of the superintending clergy are called "driving centres"—a new name for a novel situation. Some of these "driving clergy" have four catechists under them, some seven and some nine.

There are three classes of parishes or districts in the diocese: (1) "A Mission" is where only the minor part of the stipend is found by the people. (2) "A Parish" is where the major part of the stipend is found by the people. (3) "A Rectory" is where the whole is supplied locally.

Under present circumstances, and as a general rule, a catechist is supplied to a mission, a deacon to a parish, and a priest to a rectory. There is a further piece of organisation which will give pleasure to those who watch this great venture. There are deaconesses to be placed in humble dwellings, called felicitously "Lambeth Palaces," whose duty it will be to canvass

systematically all parishes and missions, inviting every man, woman and child belonging to the Church to support the Church. Nothing is neglected to foster the fullest amount of self-help.

Wonderful indeed is the influx of human life which needs the attention of all Churchmen. I turn to the record of the Land Office at Moosejaw in the Qu'Appelle Diocese, and note that in twelve months ending August, 1908, there were 5,520 applications for 160-acre farms representing an acreage of 883,200. Or if you turn northwards to Edmonton, 4,137 applications were made in the same time, representing an area of 661,920 acres. Of these prospective farmers how many may have been Churchmen from the Motherland totally unaccustomed to support their clergymen? Most of them will sorely need the companionship of a godly man to lead them in worship; best of all, if the minister be a priest. It is pathetic to hear that a pioneer will religiously try at times to keep Sunday, when there is no service, by the little outward signs of difference. The baby is dressed up in his best; Sunday clothes are worn; best of all the service is read and hymns are sung. Would that the old custom of family prayers could thus be revived upon the prairie.

CHAPTER IV

LETTERS FROM OUR MEN ON THE PRAIRIE

THOSE who wish to read letters from the men actually at work will like to peruse the following pages. I have given no names purposely :—

"We are waiting for our bronchos, and have been living in the Town-hall of Saskatoon up to a week ago. Now, as our tents have turned up, we are in camp on the prairie about a mile from the city. The horses will arrive unbroken straight from the ranches in Alberta, so you can imagine that there will be some fun. They are to be in the hands of proper breakers for two days only, then we get them, and those of us who know the driving end of a horse are to finish their education before the others have them. . . . Directly the ponies are here and are fit I am to be one of the first to go and drive twenty miles and find my way across the prairie as best I can. I am turning out some wonderful and awful dishes in my first attempts at cooking. . . . We have lectures every day and also matins and evensong, and I have had one examination already. Included in my work will be the taking of burial services and preparation of candidates for confirmation, and I shall have to hold, if possible, three services each Sunday with perhaps eight or nine miles between each. I am

to give a short address in church to-morrow before the Archdeacon, two or three clergy, and all our fellows. Don't you sympathise with me?"

Archdeacon Lloyd's account of the adventure includes a personal contribution:—

How an S.P.G. Man was "Fired Out"

In the West of Canada to be "fired out" is the corresponding slang term to the English "bounced"—in other words, a man "fired out" is not needed any longer, at least in that particular sphere of activity. This, however, is not what happened to B., an S.P.G. catechist in Saskatchewan. He left England with that large party of fifty catechists who sailed in April with Archdeacon Lloyd, and he, like all the others, had made up his mind to face any hard field of work and do his full duty by it. Yet he was hardly on his field before he was fired out.

It came about in this way.

To the north of Prince Albert, in the Diocese of Saskatchewan, there has been for many years a large forest reservation, in which the lumber companies occasionally cut timber, but the whole district for many, many miles round remained forest. During the spring and summer of 1906 a good many settlers came into Prince Albert, and, finding homesteads somewhat scarce, they went into this uninhabited forest territory and "squatted". This year the Canadian Government sent in several groups of surveyors to survey and open a large number of these townships, so that settlers might legally go in and homestead. So, when Archdeacon

A SHACK

Lloyd's party of catechists arrived in Saskatoon, the Bishop had already decided that one man ought to be sent into this new country north of Prince Albert. B. was the man selected for what was not likely to be an easy field of work. The tents had not yet arrived, but that made no difference—he would pull through somehow; and so off B. started to found a new mission. To quote his own words as nearly as possible this is what happened:—

"When I arrived at halfway house to stay over Monday night, I heard of a shack which was likely to be empty. Out I went to search for it, and found that the owner was leaving the next day. The man intended to take away all the flooring, door, windows, joists and shelves, leaving only the bare logs, because they were not worth much and were too heavy to take away. The shack was about twenty-two feet by sixteen feet, and as it seemed to be in a central position I decided to try and get it.

"After some talk with the man, he said that as it was for the Church he would sell it to me and would sell it cheap. So I got the floor, four windows of twenty-four panes, door, lock, shelves, and a large wooden box, all for five dollars, and you will agree with me that I got a bargain. I thought that if a shack had to be built for me in the fall that these things would all work in, and so I took possession. Then I went over to some people a mile away and moved over my books and some of my luggage. That night one of the H—— boys came over to sleep with me, and helped bring over some blankets, four hay bags to sleep on, and two hay pillows.

"The next day (Sunday) I went off early in the morning to take my first service, some seven miles away, near the mill. During the time I was there a great bush fire, which had been burning for some time up north, was driven down by the wind, and although a fireguard had been made round the shack it was not enough; the fire was so fierce it caught some of the hay in the kitchen part of the shack (which I had intended for a stable), and from that the hay on the roof caught, and the result was that I lost all that I had, including the shack. My five dollars' worth of flooring, door, windows, rugs, blankets, eyeglasses, and several other things all went together. At least £5 10s. worth of my own stuff, and also about £1 worth of the H——'s blankets, pillows, etc., for although he was very nice about it, yet I felt it my bounden duty to replace them. I was seven miles away at the time that it happened, and when I came back and found the shack in ashes the loneliness seemed unbearable and I was very much down in the dumps, but no doubt I shall pull through somehow."

The rest of the story comes through the Bishop. B. tramped into Prince Albert, and going to the Bishop's house he rang the bell, and when the Bishop answered the door himself B. with a very woebegone face, held up a small key and announced to the Bishop "that was all that remained to him of all his worldly possessions". However, the Diocesan Women's Auxiliary happened to be in session at the time, and after Mrs. Newnham heard of the burning out she laid the whole matter before the W.A. The response was instantane-

FIXING A WHEEL

ous. The Prince Albert members went out to find blankets, pillows and sundry other things; the out-of-town members made a collection of some thirty dollars; the Archdeacon took a set of S.P.C.K. books from their original purpose; and somebody in Prince Albert paid for the glasses.

The tents, ponies and rigs having come in by this time, the Missionary catechist who began by being "fired out" was promptly "fired in" again, and the next day started off for his mission in thoroughly good heart and not a whit the worse off for his burning. In fact, it is whispered that he went back in *real luxury*, inasmuch as he had two sheets, which is more than any of the other men had.

A Great Trek (*being the Original Start from Saskatoon*)

(*By Archdeacon Lloyd*)

It is all over now, and the men have long since been in their districts at work. But it was interesting while it lasted, that trek from Saskatoon, all along the line of route where the Grand Trunk Pacific is being built and where next year the steel will be laid and trains will be running.

When the fifty-five catechists who came out to Saskatchewan this year reached Saskatoon they had to wait for some time the arrival of their carts and ponies. Both of course ought to have been there, but until the railways can bring up the stuff you simply have to wait. When once the car arrived containing

the fifty two-wheeled red things (now known all over the province as the "English preachers' rigs") there was a general bustle in camp to get them fitted together.

Putting the wheels on and screwing up the shafts looked an easy matter, and every catechist was absolutely sure he knew all about such a simple thing as that. But when some of the wheels absolutely refused to turn, and other badly behaved bolts definitely decided that they had nothing to do with the ready-made holes apparently two inches out of plumb, it was felt that when the S.P.G. start that Colonial College of Divinity, carriage-building must be put before dentistry, because the want of such knowledge is liable to bring on heart disease or apoplexy.

Two or three days more had to be spent breaking the ponies into the rigs, and then one hot day everybody began to load ready for the journey. As this would take any time from two weeks to a month, and the light two-wheeled carts could not carry any baggages, a waggon and team belonging to a German had to be hired to follow the carts and carry tents, stoves, food supplies, and as much baggage as could be allowed each man. The rest had to go round by train, and was afterwards freighted down South from Lloydminster.

One very necessary thing each morning before the start can be made is the "rounding up," and generally one special horse is kept for that purpose. Ponies break away from the picket line and race all over the prairie, leaving their unfortunate owners gazing helplessly after them.

PACKING

At last everything is ready, and the catechist is in his rig waiting for the others. To-day the harness looks clean and new, the rig as red and nice as possible, and the man perfectly confident, worlds to conquer, and he quite ready to do it. I took a photo of one man on the day of the start. When I saw that man again the rig was not so clean and span. It had run a good many miles since that first day, and the man did not look at all the same. The green Englishman had largely gone, and now a firm determination to tackle the work had settled on him instead. He had found out what "a country of magnificent distances" really means.

On the trail. Between Saskatoon and the western part of the diocese the men will traverse all kinds of country. Some beautiful wide open prairie, ready for the plough; other parts covered all over with sloughs and broken land. In other places the trail will lead, as it frequently does, through miles of hill and valley, bluff and scrub, known as the park lands. The English settler nearly always seizes upon this kind of land because of its park-like beauty. It is so like home. The American, on the other hand, passes it by and goes on to the bare prairie. He thinks there is too much scrub to clear away.

But the journey is not by any means all plain sailing. There are creeks in the way, and these often have very soft muddy bottoms. Then the trouble begins. The baggage waggon is usually taken over first, and in several cases it stuck solidly, and began to settle down in the soft bottom. Then the team is taken out and a chain is put on to the tongue of the waggon, and

getting a firm footing on the dry bank, the team can often pull out the load where they cannot move it in the water. At other times the whole thing had to be unloaded, and the stuff carried piece by piece to the bank, and the waggon released in that way. No. Trekking on the prairie is not all Henley Regatta. The missionary who travels the plains often finds out the meaning of the Psalmist's words "deep waters," stuck fast "in the mire," "where no ground is".

The only way is to take it quietly as it comes, and the longest day will have an end. The camp fire at night will dry the wet things, and the cup of tea, made in the tea billy by throwing a handful of tea into a boiling half-gallon of water, is compensation for many troubles and trials.

A good night's sleep, an early call, feed ponies, get breakfast, and then wash up and pack ready for the day's journey.

Typical prairie shacks of the first two or three years. On the prairie lumber for building is scarce and dear. The great majority of the people who come in to settle are not rich; they are poor. That is why they came. Therefore anything that will save dollars has to be resorted to at once. Logs a foot thick and less can be had within ten or twenty miles on the banks of the rivers and streams. These are hauled and built by the settlers in the neighbourhood of the Kitscoty Mission, where E—— is the catechist. The roof is made of thin poles, and these are covered over with two layers of sod cut from the prairie, one layer turf down and the other turf up. It is no unusual sight to see large

CAMPING

plants, weeds, wheat, and all manner of things growing most luxuriantly on top of the roof.

A small team of Indian ponies is used by the "driving" or "travelling clergyman" as he goes the rounds of an immense area. I drove behind this team yesterday to visit part of E——'s Mission of Kitscoty, and I would not like to say how many miles the clergyman told me they had travelled that week. Something like this. Monday, 40; Tuesday, 30; Wednesday, 35; Thursday, 20; Friday, 14; Saturday, 6; and now Sunday, I am sure another 40. Of course no ponies could stand that very long, and they came into Vermilion late for service by five minutes. The settlers' team behind belongs to one of the regular Church centres in this district. By the way E—— badly wants three little churches, costing £50 each, put up in his mission about seven to nine miles apart. The people are ready and willing to haul and work, but cash to buy lumber is very scarce just now. £50 will pay for the lumber to build a place seating sixty people when the people do their own hauling and building without cost.

How a Church was Built at Humboldt

(*By Archdeacon Lloyd*)

I have just received a printed notice of the opening of Humboldt Church next Sunday. The S.P.G. ought to be interested, because Mr. P—— C—— (who is one of the S.P.G. men who came out last April with me) is the catechist in charge there.

Eighteen months ago, in response to several requests from a young lawyer in Humboldt, I went down there, a distance of 300 miles, to hold a service for them, baptise two children, and administer the Holy Communion. They had never had a service before, and the little handful of Churchmen there were almost lost in the midst of a great German Romanist population.

After the morning service had been held the Holy Communion was administered to only three communicants. On Monday we had a meeting and organised a church by electing two churchwardens and four vestrymen; but, as I remember it, when they had been elected *there were no more men*. Then we organised a branch of the Women's Auxiliary, without which any parish or mission out here can hardly hope to succeed. We elected a President, Vice-President, Secretary and Treasurer, and then *there were no more women*.

Over the water you would hardly think it worth while to organise a congregation for so few. (But I forgot the babies: they were not counted in the above congregation.) However, that was our start. Then I urged them to get up a little building of some kind for a church, and I sent round a circular letter to help to raise $100 for them, and finally a little fourteen by sixteen church was built (feet, of course, not yards). There could be no resident clergyman or catechist. We could not afford to put a man into such a district. So the Bishop used to go down whenever he could and give them a service, and I went down a few times before coming to England. This spring Mr. C—— was appointed to take charge of all he could find in the

STARTING

whole countryside, making Humboldt his centre. His territory is about thirty-three townships of thirty-six square miles each, so there is nothing small in the area at least.

A little while ago Mr. C—— surprised me by sending in plans for a church twenty by forty, making the first little church the chancel. This one was to have a six-foot tower as well. I sent the plans back for revision, because I did not see how they could pay for such a large building, and the diocese could not give them anything. But the answer came back, that although they could not pay for it *all* just now, they had arranged a way by which it would be paid off in a short time, and so the plans passed, and the printed notice which I enclose is the result.

I won't say anything more about it now because no doubt next month your readers will want to read the Bishop's account of the opening of that church. But I think this proves what I said so many times in England—if we look after the fives we shall soon get the fifties.

St. Andrews, Humboldt and district

(*From the Catechist in charge*)

The town of Humboldt and its surrounding district lies at the south-east corner of the Diocese of Saskatchewan. Three years ago there was no town of Humboldt; the nearest railway point was more than a hundred miles away, and the only inhabitants of the district were a small Roman Catholic German-American colony, supervised by the priests of the Mission Monastery of St. Peter

at Muenster, and three or four English settlers. Now the Canadian Northern Railway runs through the district the town of Humboldt has quickly grown to a population of some 500 or 600, and every free homestead (except seventeen) within a radius of twenty-four miles has been taken up. The population is composed of various nationalities—English, Scottish, Irish, Canadian, American, French, German, Swedish and Russian.

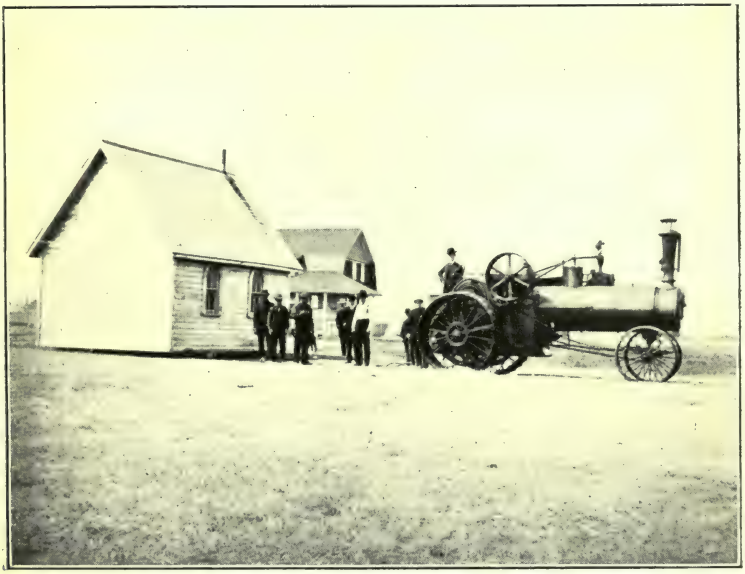
The first service of the Church of England for this district was taken by Archdeacon Lloyd at Humboldt a year and nine months ago on Sunday, 22nd October, 1905, in the then unfinished church of the Presbyterians. There were twenty people present, and three of them received the Holy Communion. Two months later the little band of Church people in the town, together with the help of some of the English settlers in the district, built for themselves a little chancel (sixteen feet by fourteen feet), dedicated to St. Andrew, in which to hold their worship, hoping it might be possible for the Bishop to give them a resident clergyman or catechist to minister to them, for there were some very zealous Churchmen among their number. But owing to lack of men the Bishop was not able to gratify their wish in this respect. Services, however, were held at intervals from 31st December, 1905 (when the little church was first used), till May, 1907. The Bishop himself journeyed down to this south-east corner of his diocese a few times, and spent a Sunday or holyday with the faithful little congregation of English Churchmen. Archdeacon Lloyd also visited them as often as his many calls and duties

ARRIVAL

allowed, and the Rev. C. H. Coles, of St. John's, Saskatoon, spent one Sunday in the district. Mr. H. D. Pickett, churchwarden, read the service sometimes, and for a few weeks in the summer of 1906 Mr. Pelletier, a student from Montreal College, stayed in the district and conducted services. In the meantime many changes had taken place in the residents, as is so often the case in this Western land. Some of the original Church people moved away, and others had come to the neighbourhood. And it so happened that from 4th November, 1906, till May, 1907, there was no one available to take a service. But the little church stood there as a silent witness, both of the fact that the Church had planted her standard in Humboldt and also (as it turned out) that she had several sons and daughters in her midst ready to take their part in furthering her work when the time should come to revive it.

When Archdeacon Lloyd arrived from England in May with his fifty clergy and catechists for the work of the Church in Western Canada the tied hands of the Bishop were somewhat released, and he was able to gratify some of the many urgent appeals made to him from every part of his great diocese. And Humboldt was not forgotten. The Bishop detailed Mr. H. P. G. C—— to go there as catechist in charge. The first Sunday, 5th May, services were held in Humboldt only, and the congregation consisted of sixteen persons. But our people at Humboldt did not take long to show their appreciation of what the Bishop and the Archdeacon had done for them, for they

rallied round their catechist and soon began "to put their house in order". For the ammunition was there, and it only required the little spark which the people of England had sent to fire the train. A congregational meeting was held, and churchwardens and vestry were elected. Congregations in the little church at Humboldt began to increase. Outside centres were fixed on for services—one six miles, one eleven miles, and one seventeen miles—out in the prairie. The local branch of the Women's Auxiliary was revived and a chapter of the St. Andrew's Brotherhood started, and soon the machinery of a parish was got into working order. And in Western Canada parochial machinery means *work by the parishioners*. The little church had hitherto stood on borrowed ground, and it was now decided by the congregation to authorise the churchwardens and vestry to purchase a site and to move the church on to it. As soon as the former was purchased the latter was accomplished with the help of a steam engine. The next thing taken in hand was the provision of a "Lambeth Palace" as a place of residence for the catechist. The Bishop had promised a grant of 150 dollars (£30) for the purpose. To this sum the congregation added seventy dollars (£14), and by the middle of June Mr. C—— was able to move into a charming little home erected on part of the church site at the east end of the church. By this time the church was found to be too small for the number of worshippers, as, at its utmost capacity, it could only be made to accommodate about thirty people; and the discomfort experienced



MOVING THE FIRST CHURCH AT HUMBOLDT

when new people came to church caused some to stay away. Then it began to be whispered about: "Why should we not add a nave to our chancel?" and when this whisper had crescendoed into articulate sound it found an echo in one or two places. For it became evident that through those dark days of the preceding winter, when there was no apparent Church life in the place, some seed sown by Archdeacon Lloyd in one of his visits had been secretly living, and that one or two Churchmen had treasured up the dimensions he had mentioned as appropriate for a nave and tower to the existing chancel if ever such an event should come within the range of practical politics. The warmth of public favour caused these seeds to germinate and spring up, the result being that in a very short time plans had been prepared and submitted to the Bishop for approval, guarantors for the cost found, concrete foundations laid, and behold there is now in Humboldt a fine nave, 40 ft. by 20 ft., capable of seating 200 people, and a tower, 6 ft. square and 24 ft. high, added to the little chancel dedicated to St. Andrew. The completed church was dedicated with simple and reverent ceremony by the Bishop of Saskatchewan, on 11th August, in the presence of a thankful congregation composed of Church men and women from all parts of the eighteen-mile area worked from Humboldt. It was truly a festival day to many of them.

So far we have written chiefly about what has happened in the town itself, but the work in the country district around must not be omitted. The total area

worked from Humboldt is, as has already been stated, eighteen miles square—that is, nine rural townships (as they are called), each six miles square. In this rural district there are 1,275 families. They belong to all sorts of nationalities and hold all sorts of religious—and irreligious—opinions, but as far as is known at present about 250 of these families belong to the Church of England. And they all have to be visited. Our people are scattered about, and most of them live at too great a distance from town to attend worship at the church in Humboldt except on rare occasions. Consequently services have to be held for them at centres as conveniently arranged as can be managed, and even then many have to walk or drive considerable distances. The country having become so recently populated, there are at present hardly any schools built, so services have to be held at some house or shack belonging to one of the settlers. And here again is felt the newness of the country, for very few of the people have yet had time or means to build themselves proper places of abode, and most of them live in small shacks or sod houses. It is, however, encouraging—and one might almost say wonderful—to see the good-natured way in which a sturdy settler and his wife will cheerfully clear their little one-roomed house (14 ft. or 16 ft. square) of half their household goods and set up boards on home-made trestles to accommodate their neighbours when it is the time for their neighbourhood to be visited by the catechist for a Sunday afternoon service. At two centres regular fortnightly services are held, and the

ST. ANDREW'S CHURCH AND VICARAGE, HUMBOLDT

congregations at these vary from seventeen to forty-five, according to the state of the weather. At both these centres the people are talking of building themselves a little mission church next spring; but they are not so well endowed with worldly goods as the Humboldt people, and so they do not know yet whether they will be able to afford to put their hopes into concrete form —or, in other words, into lumber and nails. Services are held at other centres once a month or periodically. The eagerness with which the people attend and the hearty manner they join in the services are very striking. A year or two in the silent lonely prairie revives many a dormant affection for the old liturgy of the Church; and many a man and woman have told the writer how they now miss the privileges of their parish church far away in the old country, which they prized so lightly when they had them at their door.

And so this interesting little bit of modern Church history is told, or rather briefly outlined.

It cannot be but a matter of great satisfaction to the Societies at home, who sent men out to the Bishop, and to those who by their support enabled the Societies to do so, to see how useful each agent they send to this new country can be, and the secret of the thing is they are helping those who are willing to help themselves. This is only one case out of many. The people are here; they want the Church and her services; and if they can get them—even in the humble agency of a catechist—they will combine under his leadership and build themselves into solid little missions or parishes.

For the simple outlay of the stipend of one catechist the return to the Church in this single instance in three and a half months has been the drawing together of many isolated Churchmen and Churchwomen scattered over a large area in a new country, the building of a church and house, and the accumulated force for further operations. Money invested in Church organisation in Western Canada at the present time will produce interest per annum which can compare favourably with any other investment in the world.

From another of our Catechists

June, 1907.—I am staying with my greatest chum, who has not long taken a homestead here. He was in pretty low water when he arrived, as he had to go into residence to qualify for the homestead. Well, it so happened that last year the winter lasted into May—almost an unknown thing—and he was just wondering how long it would take a man to starve when I arrived on the scene and told him that I had come to live with him for the next month, and that I had not a single dollar and wouldn't have till the end of July. This was a cheering piece of news, but, as he said, it would be more interesting starving together than alone; we would compare notes. We knocked along somehow, living very much on potatoes and lard, and occasionally on potatoes without the lard. I earned a little money by tuning pianos at five dollars each; and once I got two dollars for playing "agitated" and "plaintive" music during a performance of "East Lynne" by a

travelling company. My district is nearly 288 square miles. The people are extremely nice hearty folk, and amazingly keen to get to their services and church. I want a church built at Islay before the winter, and £50 will do all we want. [Then the writer, who is a St. Paul's choir boy, asks St. Paul's to help him, and St. Paul's has responded with £70.] I had two children at my service on a recent Sunday, about seven and nine years old, and they could neither of them say the Lord's Prayer—they "had forgotten it". The family came out from England five or six years ago, and had never till last Sunday attended a Church service. You will wonder why so small a building should cost so much. I will tell you. It has to be built to keep out the intense cold, as the thermometer goes down 60 degrees below zero. The floor is double, with felt between, all boards are tongued and grooved to keep out the wind. The windows are double. I do everything here a clergyman would do in England, excepting of course celebrate, marry and absolve. Last Sunday I got up at 6.30, cooked lard and ate breakfast, caught and saddled my pony, and rode eighteen miles across prairie. I held morning prayer, and had to lead the singing. Then I rode another four miles to visit a family where a woman was very ill. Then another twelve and an afternoon service. Then after a meal another six miles, where I took evensong, after that one mile and a half out here. I was a good deal tired. I love the life—it is simply glorious!

October 14, 1907.—I have been visited by both the Bishop and the Archdeacon, and they were anxious that I should build two churches, and promised grants of 240 dollars to each church. I accepted, and started begging. Thanks to you I can now build. In one place the site is given by a homesteader, in the other it is bought from the Canadian Northern Railway for 140 dollars, half-price because it is for a church. The vestry have chosen the name St. Paul's Church, Islay, and the Bishop has officially sanctioned it. The congregation is hauling stones for the foundation. . . . We are having a "Box Social" to help us out. People come from all directions in waggons and buggies, "democrats" and buckboards, and on horseback. Every woman brings a box which she has made herself, inside which is an excellent meal for two, prepared by her own hands. There is nothing on the box to say whose they are, but the name of the owner is put inside. The boxes are all sold by auction and the men buy them. The fun is immense, and quite a few dollars are the result. The churches will be absolutely devoid of furniture at first, and the seats will be bits of board on kegs. My district has been enlarged to 360 square miles and two more townships.

We wrote to the Archdeacon to ask him how the men fared. Here is the answer:—

"You ask me what kept me so long getting to the mission field. The reason was this. When I arrived at B. I found that Mr. R. had my pony down at W. Our travelling clergyman was going to drive me down

MISSION HOUSE, ISLAY DISTRICT

there, but his extra pony was very sick, and so I decided to start on foot. I had to walk all the way to S. and back, as I had left my cart there. This was seventy-six miles. Then I had to drive to my new mission, 120 miles.

"On the way the pony shied at something on the trail, which turned pony, cart, baggage and myself into a deep lake. I very nearly lost the pony as well as myself. It was very near death's door for both of us. Nearly all my books were spoiled, and I had to cut the harness under the water in order to get the pony free. We were in the water for an hour and a half. It was a fortunate thing that I had been taught to swim, or else I must have been lost. I managed to get on to the next mission, and stayed a few days there to rest the pony before going on."

I do not think my readers will consider these extracts dull. They are chronicles of the early stages of a great work. In our S.P.G. House we find that the simplest details of pioneer work in the 18th century are greedily sought after by Americans and others who seek to recreate the past. I have given the actual words of the first pioneers but without their names. The writers would themselves consider this to be invidious. The facts recorded give a picture of the life of the whole band who live in "Lambeth Palaces" and are busy constructing "Canterbury Cathedrals". These are the names used and it may be as well to give an extract[1] which explains the "Cathedrals" of the prairie.

[1] From *Western Canada* by Dr. Norman Tucker (Mowbray, 2s. net).

"The Canterbury Cathedrals' are to be thoroughly ecclesiastical in design, with tower, Gothic windows and high pitched roof, and to cost the enormous sum of 250 dollars. They seat sixty people. Their dimensions are 16 ft. by 20 ft.; side walls, 10 ft. high; rafters 14 ft., raising the roof to a height of 20 ft.; tower 26 ft. by 2 ft. 6 in.; 1 ft. raised, the Holy Table is to be 3 ft. by 4 ft. The tower which costs about fifteen dollars, serves as a storm-porch in bad weather, conceals the chimney, and serves as a hall-mark of the Church of England in the Diocese of Saskatchewan." A sum of £50 suffices to purchase the timber, the hauling and erection being left to voluntary local effort. "All the specifications have been so carefully worked out that any local carpenter or handy man could become architect of these buildings. There are 5,000 shingles and 30 lb. of shingle nails; 400 ft. of flooring (1 by 4); 22 rafters (2 by 4 by 14), 40 studding (2 by 4 by 10), etc. When the community increases so as to crowd the building, the west end is taken down, the tower removed and a nave 20 ft. by 30 ft. or 40 ft. added, to accommodate 150 or 200 people, the original church becoming the chancel of the new building."

Here are the details of the "Lambeth Palaces" taken from Dr. Tucker's excellent book. "This structure is 12 ft. by 18 ft., with sloping roof, the wall at the back being 10 ft. high, that in front 12 ft. It contains two four-light windows of 12 by 20 in. glass; one door 2 ft. 8 in. by 6 ft. 8 in.; 13 joists, 2 by 6 by

CATECHIST AND FAMILY GROUP, ISLAY MISSION DISTRICT

12. The floor is tar-papered, side and roof double papered. The materials cost £30 and the building is put up by local effort. When a better house is needed then the 'Palace' becomes the kitchen at the back of the Parsonage. I believe this plan was evolved by the Rev. D. T. Davies of Saskatoon, who is a skilful carpenter. Here then you have the minimum cost of an ecclesiastical establishment on the prairie. One Catechist, £80; one Cathedral, £50; one Lambeth Palace, £30; total £160. But no one should suppose that this means luxury; we believe it is close to the starvation line in the sense that the Cathedral cannot be lined with wood for the sum indicated, and cannot be properly warmed in consequence in the winter. The Catechist cannot buy his furs for winter use unless he obtains further assistance. All these details have been considered and provision is made for them. So small is the stipend—some forty dollars a month—that every stick of furniture has to be won by effort. The authorities suggest that by degrees, in a new district, parish furniture should be bought: a dining-room table one day, an arm-chair two months afterwards, a chest of drawers or a sideboard after six months, or a better cooking stove. At all events settlers in a new land can appreciate the delight of a catechist or a bush parson when he notes such acts of thoughtfulness. It gives a sense of comfort, and the happy possessor gloats over his new luxury half the evening." I do not think the æsthetic sense of my readers will be shocked by this narration of the

cut and dried system of building. These are days of existence on the prairie; art has not yet come to stay. The first requisite is the knowledge on how little the church can be founded. Many places build larger churches; but we rejoice to note how the authorities on the prairie think out the smallest details and try to make the money go as far as possible.

CHAPTER V

THE DIVINITY SCHOOL AT PRINCE ALBERT

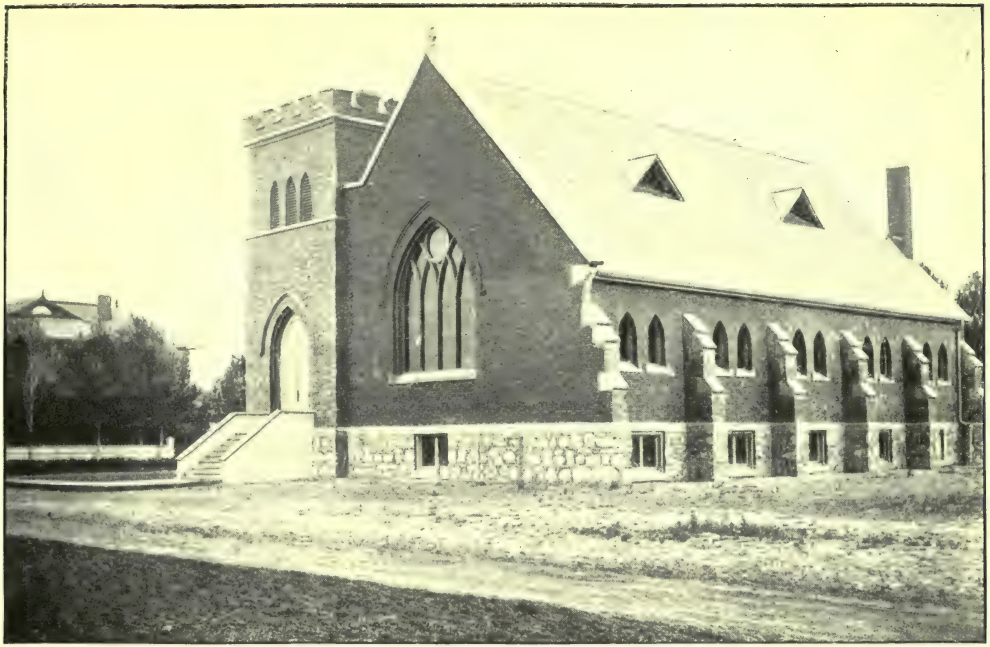
It will be remembered that an essential part of the Saskatchewan scheme has been the determination to bring the men into Prince Albert in these winter months in which outdoor travelling is exceedingly difficult. It does not mean merely that it is hard for the catechist to ride or drive, but that it is very difficult to get together any congregation. The churches are either impossibly cold or they are warmed at considerable cost; the people are excusably unwilling to leave their dwellings. It is good strategy to utilise this season of the year in instruction. The difficulties have been enough to appal any but the stoutest-hearted, for the buildings for such a party were hard to find; whatever may have been the case with the high thinking there can be no doubt about the plain living. Now much good humour and rightdown earnest purpose is needed to keep men bright and cheery, and in a mood to learn, when the rooms are so crowded and the atmosphere so chilly. A sympathetic word must also be said for the lecturers. They must have been made of cast iron, or of some very strong Canadian pattern, to be able to endure six or seven hours of lecturing a day, whilst ink froze in the bottles!

Archdeacon Lloyd's account of the Divinity School

"Some of your readers will be glad to know what is being done about the training of the catechists who came out in April last. The Divinity College opened and lectures began on Tuesday, 12th November, and will continue for three months. One-half the men (*i.e.*, thirty odd) will come up from November to February, and the other half from February to May. In this way many of the missions can be kept open all the winter while their own missionaries are away at college. As far as possible every alternate man is being brought up, and while they are here the next neighbour will take alternate Sundays in their missions. It must be alternate Sundays, because many of these missions are forty miles apart.

"Regarding the building. We did not get possession of the Emmanuel College buildings, which Bishop McLean built for this purpose. So many of the Indian missionaries and others thought the Indian school now held in it should be retained if possible, and the Minister of the Interior has recently consented to continue it for one year more, until the Indian Department at Ottawa had fully developed their Indian policy. So for this winter we use the old Government Lands Office for sleeping the men and also for night study. The balance of six or eight men who cannot find room there will come up to my house to sleep.

"The lectures will be given in the old mission hall (or church of 1882), and meals will be served in a small



THE ENGLISH CHURCH AND BISHOP'S HOUSE, PRINCE ALBERT, SASKATCHEWAN

wooden building not far from the church. Some people may think these are strange accommodations for a 'Divinity College,' and I am bound to admit they don't look quite like Oxford; but if you shut your eyes you can imagine Oxford quite well. On the east the dormitory, on the south the schools, and on the north the refectory. What is that but a quadrangle opening on to the river? Every man brings his own cot, blankets, washing-bowls, etc., etc., and we are buying chairs and lamps, and having seven-foot trestle-tables made.

"Anyhow, although the surroundings will not be fine the men will be warm, well fed, and will have abundance of lectures. These begin at nine and go on to one; then dinner and outdoor exercise for two hours; then two hours' more lectures and tea, evening service and private study. In the morning we are going to take family 'prayers' in the dining-room, and in the evening the service in the church. The lecturers will be the Bishop, Archdeacon, Secretary and Treasurer together with the Rector of St. Albans, Rev. C. L. Malaher from Liverpool, and Rev. H. S. Broadbent from St. Helens. So the men will get as much as they can possibly digest in the time. The subjects will largely follow those set by the General Board of all Canada for the Preliminary Examination for Holy Orders. Some of the men, we hope, will take this examination before long.

"We are looking forward to large things, and expect to do work second only to one, or perhaps two, colleges in Canada. We are short on the buildings

and surroundings, but we are not short of instruction."

A few weeks later the following message reached us from the Archdeacon :—

"The first term of the Divinity College at Prince Albert closed at the beginning of February, and all the men—about thirty—departed for their fields. Immediately the next thirty men arrived, including four or five deacons ; these all come for three months' study, as did the others. We are to have sent us the list of marks gained by the men in every subject. And it is interesting to note that in giving marks, everything has been taken into account, work done in the field as well as the study in the college. It has been constantly set before the men that they must have not only good heads, but good feet to cover the ground. For instance, one of them 'came very low down in his lectures, but stood top of the tree in the number of services and people attending, 1,600 odd'. It is the all-round man that counts. Speaking as a whole of the men and of the term here, I can only say that I am satisfied up to the last point. We have a fine body of men, and they are doing good work. Of course the work has been done under every possible inconvenience. An old Government Land Office at one end of the town, some men in my own house at the other, a little old mission hall for lecture rooms, and a makeshift dining-room, are not altogether equal to the Oxford schools. Nevertheless, in spite of the fact that sometimes men wrote their lectures with the pencil because the ink had frozen, the work was thoroughly well done. . . . It would be very difficult

to get a larger percentage of really good men than we have."

I think it will readily be granted that exceptional circumstances have been met by exceptional measures to meet the crisis. It is very easy to criticise the movement. But no one can fail to thank God for the enthusiasm which can carry through such a movement in the attempt to make up for lost time and to give the simplest ministrations of the Church to settlers on the prairie. Bishop McLean obtained a charter twenty-five years ago for the Saskatchewan Theological College. Now all at once in this rough and ready fashion this college has sprung into most real existence. Emmanuel College in which Indian work has been done at Prince Albert has been bought for £3000 from the Church in order that Government may carry on the reformation work here. The money so obtained, in addition to part of the Saskatchewan Thank Offering Fund, with other sums, is to go towards permanent buildings for the Theological College. There is another object in Prince Albert which will appeal strongly to all who take interest in the Church abroad. Mrs. Newnham, wife of the Bishop, has nobly raised money for a secondary school in Prince Albert. Her own children taught her the need for this institution. The Pan Anglican Congress and the Lambeth Conference both assure the Church that education for our clergy, for our sons and daughters everywhere, on Christian lines is the greatest question of the day.

Then on Sundays the men are not idle: here is the account from one of the catechists:—

"On Sundays the following missions are served by the men. A. visits two missions among the lumber men, one thirty-two and the other seventeen miles away. B. goes to a mission distant eighteen miles. C. to one sixteen miles. There is also the Emmanuel College Mission, two and a half miles, and, lastly, the Hospital and Prison Missions in Prince Albert.

"To work these missions involves driving distances from three to thirty-two miles each way, and there are ponies available for this purpose, none of which will ever see their youth again! They at least do their share in testifying to the antiquity of the institution: no Don treading the sacred turf of the quad could display greater deliberation. However, they can, on occasion, do wonderful things, and some adventurous experiences have already occurred. For instance, last Sunday the two men on the Colleston Mission started out on their sixteen-mile drive with the thermometer at 63 below freezing-point. After going ten miles they found the snow was so deep that the pony could hardly pull the sleigh, and after being eleven and a half hours on the road, the men arrived home at 10 P.M., having had no proper meal since breakfast. The Sunday previous the two men who took that mission lost their way owing to the trail becoming entirely obliterated by a snowstorm, and being off the road, and in the dark, the sleigh came to grief over a tree-stump, with the result that they had to complete the journey on foot knee-deep in snow, and arrived home very tired, having taken five hours to cover the last five miles.

"This mission holds the record so far for adventure.

Another man returning thence was run away with just as he had reached Prince Albert (this was a borrowed team, not one of the veterans mentioned above), and had to jump out of the sleigh in order to avoid being dashed against a tree. He escaped with a severe shaking, but the sleigh (also borrowed) was smashed in pieces.

"We are by no means idle. In fact every minute of time is completely occupied. The work is heavy, but as everything is done by each man in turn, the burden is laid equally upon all.

"We have to thaw out our ink bottles every morning on the top of the stove before we can write.

"This year we have had two sessions attended by sixty men. Next year we hope to have three sessions attended by ninety men, and to be in our own buildings."

It is a matter of real thankfulness that statistics do speak of very distinct advance. In the Saskatchewan Diocese in 1906 we read that there were twenty-five clergy and twenty catechists. In 1909 the number had become forty-two clergy and seventy-nine catechists. Of course the majority of this enormously increased staff has been set to cover new ground. Every missionary bishop knows the anguish caused by church buildings closed and parsonages uninhabited because there were no clergy to be obtained. The bishops on the prairie have all felt such sorrows. But here in Saskatchewan not only have all already occupied districts been filled, but the advance as stated has been made into what for the

Church were the waste places. Seven catechists have been ordained deacons. These doubtless are men who have long been at work; they are not any of the new contingent. It is interesting to know also that each catechist has under him from three to seven centres of population. This means that in twelve months or so in some 200 new centres of population, where our Church people live, regular ministrations of the Church have been commenced and weekly or fortnightly services held. Of course at times it may be necessary to drop back to a service once in three weeks or a month; but long experience has taught me that nothing less than a fortnightly service is of much avail; you cannot keep your people together with less. These 200 new centres are chiefly on the new lines of railway. The Canadian Pacific Railway and the Grand Trunk Railway are making these centres, in addition to the effect of the Canadian Northern Railway, which has been the cause of the growth of such well-known places as Saskatoon, Battleford, Lloydminster and Vermilion. But the Bishop and his council have not forgotten another kind of settler—the lumberers in their camps. North of Prince Albert there are four catechists at work among these communities, doing much the same work as our men are doing in Columbia among the logging camps by the water-side.

Most carefully, too, have the authorities to watch the prices of necessities. When a diocese has to supply sixty ponies it is a serious thing to find that ponies have gone up 75 per cent., or that timber is twice as much as it was when shacks must be bought if men

are to live. In 1907 there was a bad harvest: how then could our men get money to buy the necessary furs for winter use? We at S.P.G. discovered this particular just in time to wire out an additional £200 beyond our grant, and were only too glad to furnish them with their first suit of furs. At the same time we are most anxious that the settlers should not be led to look too long to English Societies. Archdeacon Lloyd said that in three years these missions would be self-supporting. We hope it may be so. And we also have to remember that no one knows so little about self-support in the Church than the English Churchman in his own land. He has lived upon endowments of the past, and the support of his clergyman in many an English parish is almost an unthinkable proposition.

In September, 1909, the Divinity School was moved from Prince Albert to Saskatoon because the University for the Civil Province of Saskatchewan is to be erected in that town. A square mile of land has been given; the Principal of the University has been appointed; blocks of about five or six acres have been allotted to those who desire to build Colleges,—and the first in the field have been the Anglicans. Archdeacon Lloyd has been appointed to be the first Principal; the Pan Anglican Committee has granted £5000 to this Divinity College, and in the Spring of 1910 the College will be erected at a cost of £8000.

CHAPTER VI

THE DIOCESE OF QU'APPELLE

It must be understood that the work in the other prairie dioceses is of the same character as that in the Diocese of Saskatchewan. The dioceses I refer to, such as Rupert's Land, Qu'Appelle and Calgary, are more advanced in organisation because the railways have traversed them for a longer period; consequently they have resolved not to resort to any abnormal methods for their further development. If, therefore, I do not take up so much space in the description of these Dioceses, all on the first direct route to the west coast, it is in no sense because the work is not extremely important but because it is unnecessary to give many more instances of actual work on the prairie and also because the abnormal element is not in evidence.

Qu'Appelle lies west of Rupert's Land and the Canadian Pacific Railway passed through it from the first on its way to the Pacific. It covers an area of some 90,000 square miles, about the size of England, Scotland and Wales. Bishop Anson was consecrated the first bishop in 1884 and had then only two clergy under him, but he left twenty in 1893 when he resigned. In about 1890 the great influx of population began to come in and it amounts now to about 200,000 annually. Population

grows just as elsewhere in these regions. "A town sprang up and flourished exceedingly within ninety days of the first house having begun." Services are held in hundreds of places by the staff of the diocese, which now includes sixty-two clergy, three stipendiary readers and thirty-five honorary lay readers. Twelve parishes are now entirely self-supporting. But statistics such as these need to be illuminated by further details. For example, to show how scattered the farms may be at present, but an earnest of a mighty influx of workers, I insert the following account of a journey through snow and slush. Compare the number of miles travelled with the number of visits paid. Yet it is just this individual, painstaking work which is the first duty of a prairie parson. The Rev. C. R. Littler writes:—

"On the morning of 10th February I started on my northward trip, taking the train to Hanley, 122 miles from here; from there I drove westward 30 miles to Rudy, where I was met by one of our parishioners from the Goose Lake district, who drove me to Warminster, the strongest of our Goose Lake centres. I stayed with some good English people, and, although we slept eight in a room, my welcome was most warm and hearty; next day I visited every church family within a radius of five miles and secured promises of considerable support towards the stipend of a resident missionary. On Wednesday I drove northward thirty miles to Helena; the roads were abominable and in places almost impassable owing to the severe storms of the previous week; we were nearly eight hours covering

the thirty miles. A good congregation was awaiting us at Helena for evensong and parish meeting; liberal support was forthcoming from this point. Next morning we had a celebration of the Holy Communion in the school-house and three baptisms; I visited four families in the district and then returned to Warminster, reaching there late at night. Friday—St. Valentine's Day—rested in the morning and in the afternoon helped to prepare the school-house for a "Pie Social," the proceeds of which were destined to meet the needs of our organ fund; about seventy persons gathered in the evening for the social, and an auction of a marvellous assortment of pies of all shapes, substances and quality, was conducted by the Warden of St. Chad's, the net proceeds being $59.50, rather more than was needed to complete the purchase of the organ. On Saturday I visited Glenhurst and again obtained subscriptions towards the missionary's stipend. On Sunday we had Matins and Holy Communion at Warminster, a capital congregation, liberal offerings; Evensong at Swanson, congregation small owing to terrible condition of the roads. On Monday morning in a driving snow-storm I drove back to Hanley, forty miles, and took train to Saskatoon where I arranged to meet a settler from the Eagle Hills district, a portion of our diocese which is becoming settled and where hitherto no church services have been provided. I arranged to open a mission in the Eagle Hills during the early part of the coming May; it will be an expensive mission owing to the distance from a railway, *viz.*, 120 miles from Hanley. I am

thinking of sending Mr. Evans, one of our new students, there; will you remember this mission in your intercessions? On Tuesday I returned to the Hostel, having during the nine days of my absence driven 186 miles over heavy trails, 360 miles by train, and having held four services, visited twenty families and procured subscriptions of about 260 dollars per annum towards the stipend of the first resident clergyman in the Goose Lake district. When you remember that we only commenced work in this district on the 18th August last, you will acknowledge that we have met with much encouragement and success."

But let us turn to two most interesting ventures in this diocese.

St. Chad's Hostel at Regina in Qu'Appelle Diocese

The Archbishop of Rupert's Land had been stirring up the hearts of Church people in Shropshire by telling them of the needs of the prairie settlers. In the same diocese the S.P.G. had as their organising secretary the Rev. C. R. Littler who had been working previously for twenty years in the Diocese of Rupert's Land. Shropshire Churchmen determined to start a Special Fund to assist Western Canada. Leading Churchmen lent their aid earnestly, and in a very short time they had promised £500 annually for five years for a Hostel from which as a centre men might work while they were being trained for the ministry. Obviously the Rev. C. R. Littler was the man to be at the head of such a venture. Mr. Littler and his wife were prepared to go. The Bishop of

Qu'Appelle offered a region round Regina of 6,000 sq. miles in which no Church work had ever been done, though plenty of Churchmen resided there and ministers of many denominations were in evidence through it. On 3rd January, 1907, the arrangement was completed, but Mr. and Mrs. Littler left a son behind them to go to Cambridge as one of the S.P.G. students. They took with them four men as catechists, some of them from Shropshire. Now let Mr. Littler tell his own tale as to his commencement.

"I arrived here with three of my men on 29th May, after a most prosperous ocean passage, though we narrowly escaped a serious accident on the railroad journey west, a part of the road bed being washed away just as we reached Lake Vermilion. Fortunately the engineer saw the washout in time to pull up the train about 150 yards from the point of danger. It was Sunday and we were delayed twelve hours, so we had two services on the tourist car, and they were much appreciated by the passengers.

"On arriving at Regina I found the Hostel was in a very unfinished condition. I left my wife and family at Winnipeg, and so the three men and myself camped in two of the unfinished rooms for two weeks while work was going on. We reached our bedroom by a ladder and found ingress through the window. Irwin was cook, and Hitcheon, Rowland and I being amateur carpenters, spent the time making tables, bookshelves, etc. On 9th June we commenced mission work; the dining-room of the Hostel is our church, and there we have daily Matins and Evensong, Holy Communion

THE WARDEN AND STUDENTS, ST. CHAD'S HOSTEL, REGINA (1908)

Sundays, Wednesdays and holy days. The congregation is growing, and we hope to build a church ere long.

"On 7th July we opened a mission at Davidson and Bladworth and Helmsing's, and I have placed Mr. Hitcheon in charge. Both Davidson and Bladworth are promising centres.

"On 14th July Mr. Rowland commenced work at Hanley and Dundum on the C.N.R., and though the congregations are small the work is growing; we hope two other centres, Sunny Plains and Box Elder, may be opened in this district, Hanley and Dundum having weekly services and Sunny Plains and Box Elder fortnightly.

"On 7th July Mr. Irwin opened St. Alkmund's Mission in the district immediately to the north-east of Regina. He has a most hearty congregation, and is doing an excellent work there.

"I have just returned from my second organising trip. I visited Davidson, Bladworth, Stringfield, Garden Valley, Warminster, Delisle, Fertile Valley and Hanley during last week, and then spent the Sunday at Davidson and Bladworth, where I had most encouraging services.

"I drove during the week 281 miles over an entirely new country, where no Church parson had been before, though Methodists, Presbyterians and Baptists were in evidence at every centre. I found many Church people almost despairing of ever having the Church's services, and most enthusiastic in their desire to help. I arranged for the opening at once of six centres, and have now

sent Mr. Smith to reside till October at Fertile Valley; he will hold services at Hassocks, Warminster, Staffords and Rushbrook's, all in the Gorse Lake district to the north-west of Regina, on the borders of the Diocese of Saskatchewan. I want another man at once for the Garden Valley district. If I only had the money I could keep ten men at work in districts hitherto untouched. We must be aggressive if the Church is to hold her own in this marvellous land. Everywhere I am told, 'Oh, the old Church is too slow, it lets every denomination get on ahead'. We are going to stop this if possible, but the old Church at home must help us liberally. I am handicapped for want of money for more men; the men are available.

"We have bought this house and it makes an admirable Hostel, but the heating and furnishing are costly items, though you may be sure we do not indulge in any luxuries. We have made a good deal of furniture for ourselves, but boom prices prevail in Regina.

"I am delighted with my four men. They are all good, though of very different types.

"The Bishop has made me responsible for organising a district of 6,000 square miles in which no church services had been held prior to our arrival. It lies west of the railroad from Regina to Saskatoon and north of township twenty-four—that is north of a line lying forty-two miles northward from Regina; the distance of the district from the Hostel adds to our expense, but the work must be done. We have already arranged our scheme of reading and lectures, and during the weeks the men were here in residence I gave twelve

hours' lectures a week, and we got through a good deal of work. I shall be reading regularly with Irwin and Rowland until October, when Smith and Hitcheon come into residence again, and then full lecture courses will begin. I hope to have seven men for the winter."

Let six months pass: now read again:—

"Six months ago to-day we recommended active work in connection with St. Chad's Hostel. Of our first efforts you have already had a report. During the autumn we have provided services at eighteen centres; a few of these in the Goose Lake District have now been closed until Easter on account of the distance from railway communication, but we hope within the next two weeks to commence services at three or four mission places within easy reach from the Hostel. The various missions have contributed towards the maintenance of the work, but owing to the distance of several groups of missions from the Hostel the unavoidable expenses have been greater than anticipated.

"You will be glad to hear that we have now nine students in residence and are expecting a tenth. There is no lack of applicants for training for Holy Orders. The great need is for means to provide for their support. One of the students supported by the Shropshire Mission has passed his examinations in four of the subjects necessary for Deacon's Orders, with great satisfaction to the Bishop's examining chaplain. Other students will shortly be examined in some of the required subjects.

"We are just about to build a mission church for St. Chad's, or to purchase a suitable building if the terms of

purchase can be arranged. This will involve us in an expenditure of about £400. The congregation of St. Chad's, if provided with suitable accommodation, will rapidly increase and become in a large measure self-supporting.

"We have had difficulties to contend with in some missions owing to the scattered conditions of the population and the great distances between the various settlements. Still, there is much to encourage us, and we hope next summer to open missions in several districts in which no services of the Church hitherto have been held.

"From within the Diocese of Qu'Appelle we have received much sympathy and support. The thanksgiving offerings at many harvest festivals in the parishes and missions of the diocese have been devoted to the capital fund for the purchase of the Hostel building, on account of which we still owe about £700.

"Friends in England sent a bale containing a full supply of bedding for one bed, and other useful articles. Still, there are many things required completely to equip the Hostel for the carrying on of the work, which is urgently needed and much appreciated by the settlers in our many missions."

Pass over three months more and Mr. Littler writes:—

"At this time of the year I have nothing to report in the way of expansion of our mission work, but I am now grappling with the problem of assigning our students to their various fields of activity for the summer campaign. In addition to the districts which we were working last year, we shall open up the Elbow country,

the Eagle Hills district, and extend the bounds of our Fertile Valley Missions. There are other places that should be attended to at once, but we have not sufficient means to maintain more than ten students. The Garden Valley, Zealandia, Oliver, Sunny Plains and Chamberlain districts should each be occupied this summer, but to enable us to meet this need we should require an additional £250. We are still anxiously hoping that the means will be forthcoming for the purchase of five ponies and buggies, which are essential for the carrying on of our work this summer. At present the hostel exchequer is empty. We are all in good health. Some of the students are busy with preparations for examination, which will probably take place next week. The others are carrying on their ordinary studies. At the beginning of May I expect to start on a long tour for the organisation of the Elbow, Fertile Valley and Eagle Hills districts."

These extracts from letters cover just twelve months and in days to come they will make an exceedingly interesting bit of history. Quietly and sensibly the venture has grown; no mistake seems to have been made; the capital of the Civil Province of Saskatchewan —Regina—was selected; ten men are now working hard in the field, yet all the while they are in close touch with an experienced clergyman and are taught at every step; they are not condemned to loneliness, but have experience of a corporate life, and thus they not only gain spiritually but they make lifelong friendships and possess traditions connected with their training home. Unto what may not all this grow in the

next twenty years! The S.P.G. has, of course, helped this venture. In 1907 we gave the diocese for its mission work about £3,400 and were rejoiced to be able to do it. The picture of the Warden and his staff of students will become historic some day.[1]

The Qu'Appelle Brotherhood of Clergy

In 1908 another venture of exceeding interest has come into existence in this diocese. One of the clergy of the diocese, realising the loneliness of the life of the prairie parson and its dangers, offered to obtain the assistance of brother priests in England in order to start a "Prairie Brotherhood" on simple lines based on the plans adopted by the well-known Bush Brotherhoods in Australia. The Bishop gave his consent, but said that all the means at his disposal were already appropriated. If the S.P.G. would make itself responsible for the expenses for a term of years he would set apart a region in his diocese for this venture. Brotherhoods are a very acceptable method of missionary work with the S.P.G. We believe that more and more mission work will be done on these lines. The perils of isolation, the loss by reason of the strain on the spirits and the greater chances of a breakdown make us look more than sympathetically on all such schemes. Accordingly we put ourselves into communication with the Rev. W. J. McLean, the originator of this movement, as well as with the Bishop. A sum of £1,000 was con-

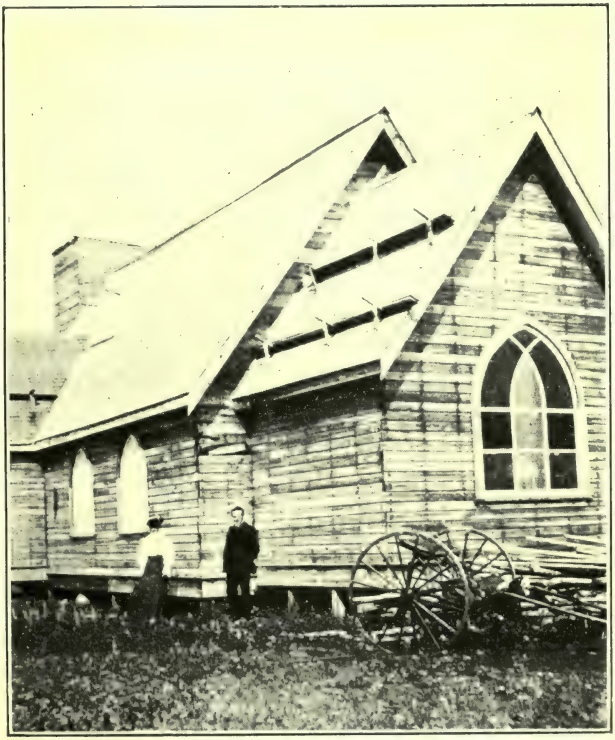
[1] The Rev. C. R. Littler has been compelled to resign his work at the Hostel through ill-health. His place has been taken by the Rev. G. N. Dobie and the Rev. R. J. Morrice.

sidered to be sufficient to defray the expenses of passage, outfit and board and lodging for the first year, and £500 for each of the next two years. We made a special appeal for £2,000 for this purpose; and obviously we could make a good case. The Bishop was willing; the men were ready; all of them are university men of excellent standing and reputation; they are of course unmarried; nothing was needed except the money. That sum of £2,000 was obtained in about six weeks. The clergy have sailed for their destination and their names are: the Revs. W. H. McLean, J. A. Horrocks, C. R. Leadley Brown, and M. Buchannan.

The Bishop of Qu'Appelle has apportioned to the brotherhood an area of 12,000 square miles in the south-west of the diocese. Settlers are now pouring into it, and when the appeal was made the only ministrations of religion were supplied by Roman Catholics and Christian Scientists. At present there are no towns, but the railway is planned to pass right through this region, and next year it is expected that a dozen towns will come into existence. A settler has promised to put his "shack" and stables at the disposal of the clergy, if only they will come at once to minister to the 20,000 or 30,000 people who may soon be expected to settle there.

We hope and believe that twelve months' work will be able to give a report as happy on its own lines as that which we have received from St. Chad's Hostel at Regina. The Diocese of Qu'Appelle has given the first examples in Canada of a Hostel and of a Brotherhood of Clergy at work. At the same time we look with special

interest for good accounts of this Brotherhood because a great deal depends upon it. There is no doubt that speaking generally Brotherhoods are not at present in favour in Canada. The prophecy there is that they will fail; the bright experience of Australia does not much appeal to them; and yet, in my opinion, the conditions are harder in Australia, the population is smaller and the distances quite as great. Some think also that a Brotherhood of clergy from England will continue to foster the English stand-offish spirit and will less quickly adapt itself to Canadian ways. I am glad to have the opportunity of mentioning these facts by way of warning. We hope that the Qu'Appelle Brotherhood will justify our hopes and commend the movement to the Canadian Church. It will need tact, humility and great adaptability. There is no doubt also that a very fine contingent of clergy have gone from England to help this diocese at this time of stress in response to the appeal from the Archbishop of Canterbury for Western Canada. To speak only of those who have been passed by the Board of Examiners at S.P.G. House—this Board is appointed by the Archbishops of Canterbury and York and the Bishop of London—we can tell of 7 clergy and 7 laymen who have gone either permanently or for a term of years to fill vacant places in Qu'Appelle. In this diocese also, not only have the old posts been all filled, but in 1907 at least thirty new places were occupied and permanent possession taken of them, and, of course, these thirty centres include many smaller centres. But there are whole regions still left to other denominations, in which Churchmen are liv-



THE NEW CHURCH AT BRESAYLOR, SASKATCHEWAN

ing untended by their own Church. We cannot rest content till every member of our Church has been brought within reach of the ministrations of his own Church.

The following story was inserted in the first edition of this book as if it had been an incident on the prairie. It really hails from the hills of Scotland, told by Mark Guy Pearse, and put into verse by Miss E. A. Walker. I have left it in its place here by way of illustration.

A minister met upon the hills one day a boy of fourteen herding a few sheep; a farm house was visible not far away. The traveller stopped and entered into conversation: after awhile he, longing to drop some seed secretly, asked, "Do you ever pray?" The question seemed to have no meaning, and he gathered the same effect from a question about Bible reading. Prayer and Bible seemed unknown at the farm upon the ridge. So he said—"I wonder whether you would do something for me, a little favour?" "Yes, governor, I think I could." "Well, learn five words for me. I shall be coming this way again, perhaps not before next summer, but I will certainly come, and then I will see whether you remember five words. Say—'The Lord is my Shepherd'." The boy repeated the words. "Now take your right hand, stretch out the five fingers, so; now put each word on a finger beginning with the thumb." The boy did it. "Now you see you come to the last finger but one and find '*my*' on it. Is that not so?" "Yes." "When you come to 'my' and to that finger put the finger down; crook it; then say the whole five words, 'The Lord is *my* Shepherd'. You will get to like

those words: good-bye, my man; I shall return soon, don't forget your promise;" and he went his way. Next year again in the summer he was passing that way and the sight of the farm brought back to his memory the incident of the boy and the five words. So he went up to the shack, saw a woman at work and accosted her. "I met a boy, ma'am, on the track last year and talked with him and promised I would come and call on him when I passed again. Is he your son? May I speak with him?" The woman looked at him in silence; at length she said, "Are you the man that taught him some words?" "Yes, I did. How is he?" "Dead." There was a hush, then he spoke quietly. "How was it? tell me more." The mother said, "He was wonderfully set on those words: I used to see him holding up his hand and crooking his finger and singing his words". "Yes, go on, tell me all." "One day he was out getting in the sheep and was caught in a blizzard. We ran for him but could not find him anywhere: we shouted and looked, and I was terribly afraid and hoped he had got to some neighbours. We found him dead in the morning." Once more silence fell: the minister could not speak. After awhile the mother went on: "I think those words were the last he ever spoke, for we found him dead with his hand stretched out and the finger was down". A sower went forth to sow: some seed fell by the wayside but the fowls of the air did not get it. The reapers are the angels.

CHAPTER VII

THE DIOCESE OF CALGARY

BISHOP PINKHAM is the first Bishop of Calgary. Formerly his jurisdiction extended over the whole area now divided into the Dioceses of Saskatchewan and Calgary, and the Bishop bore the title of "Saskatchewan". Upon the division of the Diocese the Bishop chose the Calgary portion as his See.

The Canadian Pacific Railway passes westward from Qu'Appelle into Calgary: and it is well to remember that the Diocese of Calgary extends for many hundreds of miles along the Rocky Mountains, from the United States frontier up to a long distance north of the latitude of Edmonton. It is, therefore, a fascinating diocese. There is always the feeling that you may in a short space of time escape from the sea-like plains of the prairie into some of the most beautiful mountain ranges in the world. Banff indeed, a world-famous name among tourists, is in the Diocese of Calgary, and it is a self-supporting parish. The Bow River, famous for its swift and clear waters, rises in the heart of the Rockies. Calgary also has many ranches situated on the foot hills of the higher ranges, and strange to say the winters are less cold just because of the proximity of the hills. A warm wind named "the Chinook,"

coming from the south, raises the temperature appreciably on the plains adjacent to the mountains.

But for the most part the work of the Church is precisely the same as that which has been spoken of in Saskatchewan and in Qu'Appelle. The diocese has still great regions where Churchmen dwell but where Church ministrations are not in evidence. It is for this reason that the S.P.G. checked all reductions in their grants and started, instead, a special Western Canada fund. From this fund both Qu'Appelle and Calgary have been granted £6000, in each case to be spread over three years. As in the case of Qu'Appelle so in Calgary, we can tell of a first-rate band of young English clergy who have gone to the rescue of the diocese after the appeal of the Archbishop of Canterbury. We ourselves know of 9 very capable priests, one of them being the Rev. R. D. Stamer, the Rector of Leek, who have been passed through the Board of Examiners.

As in Qu'Appelle so in Calgary, no abnormal methods have been attempted. It is delightful to read how in January, 1907, an urgent appeal was made for twenty-three additional clergy and by 31st December of the same year nineteen had been obtained. Vacant missions were filled up: many new centres were occupied. But in the spring of 1907 further good news was received. Mr. E. H. Riley, M.P., made an offer to the Bishop of a site for a Diocesan Theological Training College. Not only did he give a splendid site, with a view of the Rockies, but he also sacrificed four other lots in order to open a road in front of the

proposed College, and gave a sum of money towards the building fund, his donation being worth in all £2,000. The college is to be called the "Bishop Pinkham College," and the erection of the buildings is to be pressed on without loss of time.

Some 200 miles north of the city of Calgary and approached by a line of railway we come to a city which has a very great future before it—Edmonton. The city is situated on both sides of the North Saskatchewan River, a splendid position, for the banks are high and magnificently wooded. I have said deliberately that Edmonton occupies both banks. The two sides bear different names, Edmonton and Strathcona, but if an outsider may suggest what is no doubt an impertinence, it would be good for the future of a place which must possess enormous importance if one name covered the whole area of population. The inhabitants have at least the example of London before them. Railways haste to reach Edmonton from the West passing through the corn lands of Manitoba and Saskatchewan, but converging at last on Edmonton. Then they are racing for the same pass in the Rockies, the Yellowhead Pass; after that they race for a new port on the Pacific many hundreds of miles north of Vancouver, Prince Rupert.

I spent a long day in Edmonton and saw much of the country with the aid of a motor car. I looked with special interest on the old Hudson's Bay Company's Fort, planted on a flat by the river and under one of the high banks. It still stands, I suppose, a memorial of the days when Captain Butler called these regions "the

Great Lone Land" and found no one here but the fur traders and the Indians. No one can understand the history of these lands who does not first read the story of fifty years ago. There are no better books than the journeys of Lord Milton and Dr. Cheadle; *The Great Lone Land* by Captain Butler, and *The Wild North Land* by the same author. Captain Butler's books have also this further advantage that they tell graphically the story of the first Riel rebellion in 1869, and take you to the Red River, and introduce you to Fort Garry, and tell of the advance of Wolseley with his force through the Lake of the Woods, and the rivers, only to find Riel fled.

It is not difficult to realise the growing importance of these regions in the future. Indeed it must be simply a question of time before Edmonton becomes the centre of a new diocese, and perhaps of a new State, leaving Calgary the southern regions. The Bishop and his Council are well aware of these great possibilities, and when the right time comes there will be a subdivision. The present number of clergy in the Diocese of Calgary is fifty-four. In the city of Calgary a large and spacious cathedral has been built, and it is well filled, and is certainly none too large for the work it is doing under Dean Paget.

Those who watch the future of Canada with intense interest as Churchmen and Christians are of course deeply interested in all political and agricultural problems in this new dominion, for these vitally affect morals and population. The question of religious instruction in schools is being watched by us. The manner

again in which, agriculturally, all the eggs begin by being in one basket—to put it generally—makes us apprehensive of sudden reverses to the immigrant. What would be the effect of storms, fire, pests on a gigantic scale, over an area of 1,000 miles by 300 almost all in wheat? I see that one experienced English farmer calls the prevalent occupation not wheat-farming but "wheat-mining". It is also said that in the older districts the fertility of the soil is beginning to show signs of exhaustion. Rotation of crops must be practised: more cattle must be kept. Further, the large ranches are being broken up because these are not bought, but leased lands; and the settler applies for his 160-acre lots everywhere. Some consider that this sized allotment is too small except for a start, and that if a farmer cannot eventually buy the adjoining block he may feel himself seriously hampered. All agree, and I am glad to insert this advice, since it appeals so completely to my own uninstructed observation, that a settler should spend some time in the country before he purchases land. If he is a young, unmarried man let him work for others for a year or two, and patience will be abundantly rewarded.

CHAPTER VIII

THE DIOCESE OF RUPERT'S LAND

WE are all inclined to smile when we read of the enormous tracts that once were included in certain dioceses. It is well known that the whole of Australia was once an archdeaconry in the Diocese of Calcutta and that until a Bishop was consecrated for Australia in 1836 no Bishop had ever set foot in the Antipodes. Archdeacon Broughton, afterwards the first Bishop, was not empowered to confirm, and he was asked whether he would not allow the Service of Confirmation to be held excluding the Act of Confirmation and the prayers alluding to it. So great was the desire to have something which gave a taste as it were of Confirmation that they asked for the "question" to be put and the "answer" to be given. The Archdeacon did not accede to this request. The Diocese of Rupert's Land once comprised the whole West of Canada, everything west of Lake Superior as far as the Pacific Ocean, and everything north as far as the Pole. The distance would be 1,500 miles by 2,000. The first Bishop was appointed in 1849: and these vast regions, traversed at that time by herds of buffaloes, were incorporated into the Dominion of Canada in 1869. But it is interesting to go still further back. The first Church services on the

Red River were held in 1820. The first school on the prairies was planted soon after 1820. What was called the Red River Academy, was opened in 1849, which became in time St. John's College. This College was reorganised by Bishop Machray in 1866. When I visited in 1906 what used to be Fort Garry, I found a reminiscence of the old fort, a gateway preserved as a relic in a garden, and around it a bustling city of 100,000 people with the widest streets I have seen, I think, and one of the most magnificent hotels. One might naturally suppose that this great city—Winnipeg—could support the whole diocese. So it could if its population were united and were wholly and fervently Christian. Our Church, however, does not form by any means the richest portion of the population. It also has to supply its own spiritual needs and build additional churches year by year. At the same time it does not beg for help from outside sources as others are compelled to do. I am free to confess that in my opinion Rupert's Land has been most generous in this respect. It has always stood modestly aside when a great appeal for the prairie has been made; it says that in a sense, however inadequate, it has covered the ground. I mean that it is not easy for the Archbishop of Rupert's Land to speak now of entirely new ground opened up. He has come to the period of much-needed subdivision of spheres, and it is because this cannot be carried out speedily enough that the Church is losing ground at this time.

Put yourself in the place of a clergyman with some six centres of worship. To the chief centre he must pay

much attention, for his stipend comes chiefly from it; he lives there; if he were away for a whole Sunday without a service there would be a fine commotion among the churchwardens and sidesmen. Yet he cannot adequately take charge of five other centres if he has always to be at the centre once or twice on Sunday. What is he to do in regard to celebrations of Holy Communion at the other places? So he has to let a growing township have a service once in three weeks, or a fortnight. Meanwhile the Methodist or the Presbyterian opens a weekly Sunday evening service, bright and hearty; he can only give the afternoon. It breaks his heart: is he to lose his footing altogether there? Lay-readers cannot do for Churchmen what local preachers can do for Wesleyans. Why not? No one knows, but it is a fact. Churchmen wax restive under ministrations which keep Wesleyans happy. Churchmen will comfortably attend the ministrations of the local preacher but not their own Church service, unless there is an ordained man there or at least a paid lay-reader. These are some of the puzzles of "work abroad" for the Englishman.

Winnipeg wants to build a Cathedral in place of the church so full of memories by the bank of the Red River. There is a beautiful churchyard full of famous graves. Archbishop Machray's little wooden house stood near the river, but it has fallen from age. I naturally asked when the present most interesting Cathedral, a small church, would give place to a fine Cathedral which would illustrate the dreams and hopes of Churchmen on the prairie for the future. But I was

HARVESTING, CUTTING OATS IN KILLARNEY, MANITOBA

told that there are curious difficulties in connection with Cathedral building in a climate where in winter forty degrees below zero is common. If you build a very large and lofty Cathedral in line with such Cathedrals as we are accustomed to in England, you must consider the cost of fuel in keeping it warm. The cost becomes enormous. If you build a small Cathedral you are told that you do not dream dreams. Winnipeg Churchmen have to settle this knotty point.

What of the farm districts?

Population in Manitoba fluctuates terribly. The land is no longer new. Farmers and storekeepers are attracted Westward. Sometimes a congregation disappears altogether, and so you have even in an agricultural country the conditions so familiar in mining centres; of course such farms cannot for ever be given up, but for the next ten years the population of the old West will fluctuate because of the new West. So again an old-established parish which has given up all diocesan grants has to come at times cap in hand to Synod for help. Perhaps a hailstorm has destroyed the crop and no one has money, or all the Church people have moved away. Therefore the annual review of grants by the Synod is absolutely necessary. No parish can claim grants as of right. No parish can be barred from them even if it has once voluntarily resigned them.

In 1907 eighty-one missions received diocesan grants; these missions include from two to six centres. They are staffed by forty-one clergy, but the forty-one should be seventy if we are to do what other denominations

are doing. Stipendiary readers are in charge of fourteen missions; twelve other missions are in the hands of students from St. John's College and of summer students from the East, and of course a priest visits these missions periodically. The number of clergy in the diocese is now 104, with sixteen paid lay-readers, five Indian catechists, and there are also twenty-two summer students. It is delightful to note that this diocese possesses a Field Secretary for Sunday schools. The better organisation of Sunday schools throughout the world is one of the problems which has exercised the Lambeth Conference. The bishops have requested the Archbishop of Canterbury to appoint a committee to inquire into the problem. Here in Rupert's Land is a diocesan official appointed for this very purpose.

I suppose the glory of this diocese may be said to gather most thickly round St. John's College in Winnipeg. It is a college in connection with the university. It has fine buildings and good grounds, and it was the darling of Archbishop Machray. Certainly the future of the diocese, and I should like to say of the Province of Rupert's Land, also depends upon the work and growth of this college with its 62 students. They graduate in arts and pass on to theological study.

The S.P.G. has given £3,000 to this diocese for its mission work from its special fund to be spread over three years.

Once when the Bishop came and took the first service in a place where other denominations had been more faithful and better supplied with men and means, there flocked to that service some who had hungered after the

old prayers and Church Order. After the prayers and sermon and Communion were ended a woman came into the vestry and asked to see the Bishop, and thanked him as the tears stood in her eyes. "Thank you, Bishop, for this. You don't know what it means to me and my man. It is twenty years since we have attended our own Church service, and it is just too much for us. Oh! don't desert us now, send us a minister soon." "And where is your good man?" said the Bishop, "I should like to shake hands with him." "He can't come, Bishop, he daren't trust himself; he is that overcome with joy that he sent me, but he can't come in himself."

Meanwhile Winnipeg grows. It now holds 140,000 people: and in that wonderful railway station there are 145 miles of siding. Let the Church rise to its opportunity.

CHAPTER IX

ADJACENT REGIONS

I HAVE tried to fix attention on the problems before the Church in the regions where immediate action most presses, but there are great districts adjoining what may be called the main strategic centre of the present. These must not be neglected nor ignored. Confining myself at present to regions east of the Rockies, I want to call attention to three dioceses, Algoma, Keewatin and Athabasca.

THE DIOCESE OF ALGOMA

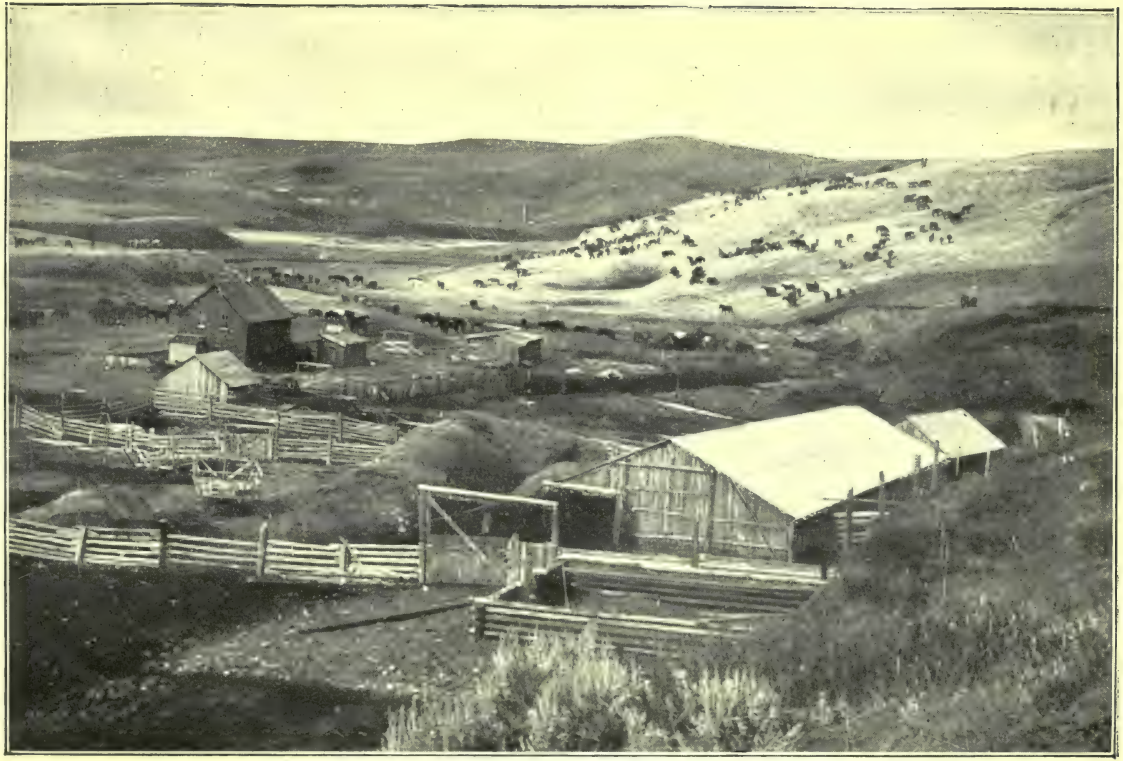
Most Churchmen should know the general facts about this most interesting and important region. It lies first in Eastern Canada, on the western boundary of Ontario. A few years ago it was a silent land of lakes through which Indians portaged northward towards Hudson's Bay. To-day it is being filled up with settlers. Famous mines are to be found there, notably Cobalt and its outlying workings; railways are pushing through it. The Bishop is doing heroic work, living the simple life, beloved by all: his archdeacon is known everywhere as the tramping parson. But the diocese suffers from being within Eastern Canada. We open special funds for Western Canada, but this money

cannot be used for Algoma, although the nature of the problems in Algoma are those of the prairie dioceses. It is for this reason that whenever I think of Western Canada I have Algoma in my view also. Four years ago it was a joy to me to do my first bit of mission work in this diocese, and I have ventured to repeat here the description given of my adventures two years ago.

On Saturday, 18th August, I left North Bay, a town on Lake Nipissing, and the junction where the Toronto line joins the main rail east and west. We, however, were to travel northwards along a new line lately made for 100 miles to reach the mines at Cobalt, now a famous silver mine, and to open up agricultural country farther on. That Saturday's journey convinced me once for all that Canada is a land of lakes. Every quarter of an hour, so it seemed to me, we came to a wooded lake which would make the fortune of an English neighbourhood. Nor was this the only spot where this fact was forced upon one. Except on the actual prairie it seemed impossible to be long out of touch with these lovely stretches of water, and I am inclined to believe that there may be truth in the dictum that the lake surfaces of Canada when put together would cover the whole of Europe. It was a very hot day indeed when we reached Cobalt, anything from ninety degrees to ninety-four degrees, but hospitality was unfailing, and of course we examined the great mine. I have seen many silver mines, but it was almost provoking to see money made so easily as was apparently the case at Cobalt. Silver, nearly pure, was being taken out of lodes on the surface. That evening we watched a remarkable scene. We

overlooked the centre of the town; and here in the hot, still evening, a cheap-jack with a voice of thunder and the resources of a magician enthralled the whole population of the place, some 500, leading the way up to his patent medicines, and then selling scores of bottles. Such energy, such knowledge of human nature! I envied him for the work of the Church of God. What could not a man with such gifts do for the Lord!

On Sunday, 19th August, I had the privilege of preaching in the new church opened for the first time on that occasion. I preached and mopped. At 1 P.M., when the sun was at its hottest, we, my dear friend the Bishop of Algoma and I, left our good hosts in order to tramp along the railway line five miles to Haileybury, that I might preach there at 3.15. Needless to say, we stripped for the fray. We took off every garment that decency would permit, opened our umbrellas, carried our garments and canonicals, and walked through sandy cuttings on a breathless day, thermometer 94 degrees in the shade. Bush fires were smouldering on all sides. It was glorious, and I bethought me of the old days and the happy tramps in Tasmania. Then, too, I had so delightful a companion. I preached at 3.15, still mopping; a humorous friend said afterwards, "There was, of course, but one text for you—Gideon's fleece". Just before we reached Haileybury and were looking down upon the wooden town shimmering in the heat, with bush all round and fires smouldering, I made the remark to a friend: "I don't know how it may be in Canada, but my Australian experience prompts me to



say that if a wind springs up I would not give *that* for Haileybury". Next day it was burnt out. But our day had not ended; the Bishop went back to Cobalt. I went by train to Liskard on the shores of Lake Temiskaming; and as we looked down upon the enormous stretch of waters through the heat, it was difficult to believe that it would be frozen to the depth of two or three feet and become a highway in six months' time. I preached again, mopping. On Monday we returned to North Bay after an experience which reminded me in almost every particular so much of Tasmania—in the townships, the bush, the free life and great hospitality, the wooden churches, the people—that it was difficult to believe it was not the Antipodes. There was one exception—the lakes. Pioneer work is very much the same all the world over, and there is no work one loves quite so much so long as youth and vigour remain. It is worth mentioning that by an act of the Provincial Legislature of Ontario intoxicants are excluded altogether from the town of Cobalt.

North Bay has a beautiful church under a rector given to hospitality towards the brethren. The Bishop of Algoma and I passed from his house to "the Soo," as Sault Ste. Marie is familiarly called. It is the neck of Canada; here East and West may be said to meet on the waters. Lake Superior empties itself through the rapids, and on each side of them, on American and Canadian soil, there are canals with locks for the enormous traffic that passes this way. It is difficult to believe that more than twice the tonnage using the

Suez Canal passes annually by "the Soo," so great is the water-borne wheat industry, together with other businesses, including an enormous passenger traffic. Here water power makes vast factories possible for rails, pulp, etc., all protected or subsidised.

There seem to be at least twelve important centres of population where the ministrations of the Church are altogether absent, and from six to ten such places have been vacant for a whole year; what chance has the Church later on? Still let us thank God for the steady growth of the Church; it is ill work always gazing at the defects and forgetting our achievements under the good hand of God. There are fifty clergy in the diocese though there should be sixty. There are ten self-supporting parishes, fifty-three missions, which need aid; 100 churches, twenty-nine parsonages. This would make a poor show alongside the statistics of other denominations.

The Diocese of Keewatin

Leaving Algoma as it stretches along the northern shores of Lake Superior we enter the Diocese of Keewatin. It is a long strip which includes the western shores of Hudson's Bay and ascends to the North Pole. Its southern limit is near the United States. This is not a farming region; there is much timber and thick undergrowth, and lumber and wood industries are the principal occupations. As the train travels westward you leave these wooded regions and reach what we know as the prairie. There is at present only one self-supporting church in the diocese, at Kenora, where the Bishop

lives, on the railway. There are 16 clergy in the diocese. The Bishop has done yeoman's work in the far North among the Indians and has lived for months among the Esquimaux on raw flesh and seal oil. His record of sledge and canoe travelling is wonderful, but such physical exertion becomes increasingly hard as the years roll on. This diocese is one of those that cannot tell so romantic a story as others, but the work is hard and the region is a vast one.

Perhaps it may be best in this place to state the two aspects of a problem which is discussed in Canada as a strategic question. It is well known that the Bishops of Dioceses such as Keewatin and Moosonee, which include all the lands on both sides of Hudson Bay, and as far north as human beings are to be found, live at the extreme southern edge of their dioceses, on the railway and among white settlers, and far removed from their Indian and Esquimaux congregations. Some assert that it is not right, and that the bishops should live far in the north, just as Bishop Horden lived when he was Bishop of Moosonee. The other side of the question is that to live in the south is to be able to work all through the year. If the Church needs merely examples of endurance without reference to work done, then the bishops should live at Fort Churchill and Moose Factory on Hudson Bay. They did so and were well content to do it when there was practically no white population in their dioceses. But the situation has changed. In the south, and in consequence of the railway, there are increasing white populations; their numbers will soon far exceed the

number of the Indians and Esquimaux, if they do not do so already. If the Bishop lives in the north he may be able to minister through long winter months to the station where he is living and to a few others. Were he living in these months in the south he would be actively engaged all the time among white settlers and the clergy in charge of them. Which is the best policy? The question has to be answered whether these bishops are any longer pre-eminently bishops for the Indian population. The Indians and other aboriginal races are not increasing, are probably decreasing even in these northern regions; the whites are becoming a mighty army. The whole strategic position is altering. It is not a question of comfort but of strategy. I suppose this problem has been altogether solved upon the prairie, in the Diocese of Saskatchewan. Time was when the Bishop of Saskatchewan must have thought daily, and first, of his Indian congregations. By no stretch of imagination could he do so to-day. The Bishops of Moosonee and of Keewatin have decided that it is their duty to live in the South.

The Diocese of Athabasca

I believe that ere long there will be a shifting of the boundaries of dioceses in Northern Canada. The day for this may not be yet in the regions round Hudson Bay, in Eastern Canada. But a survey of the situation in Western Canada seems to suggest, to me at least, that the Canadian Church will seriously have to consider what should be done in regions north of Saskatchewan. Is population going farther North? Can

ROUNDING UP CATTLE, N.W. CANADA

corn be grown with certainty in Athabasca? In the Peace River country they already claim to grow the best wheat in Canada. Should there be, therefore, a diocese of white settlers far north of Prince Albert and Edmonton? Should this diocese be a newly formed Athabasca? If so what should be the fate of Mackenzie River with its exceedingly small population scattered over an enormous area? Or again, ought the northern part of Saskatchewan be cut off, the portion that contains the greater number of the Indians, in order that the Bishop of Saskatchewan may devote himself wholly to his immense task on the prairie? If so, who shall take charge of the Indians? Or, once more, if Edmonton is to be the centre of a new diocese, how far north should it extend? These are most interesting questions to which the Canadian Church must soon give us answers. Strangely enough the answers seem to depend upon a knot of able students at the Government Agricultural Farm at Ottawa. Here they are ever at work to evolve a sort of wheat that will ripen in the shortest possible time. They are practising on wheat from Northern Russia, and if they can get a kind that can be cut within ten weeks of the day the blade makes its appearance it means pushing the vast Canadian cornfield perhaps 200 miles farther North. If they can get a nine weeks' wheat how far North shall we be taken? Upon the answers to these questions depends the strategy of the Canadian Church. To me it has seemed that some day we shall hear of a sort of Canadian wheat which has a stalk of six inches and an ear of ten inches, the latest triumph of evolution.

What a wonderful land it is—how beautiful is Canada—how romantic its history—how much nature has done for it! Surely it is laid upon man, upon the Christian Church, upon the Anglican Church, so to work that men may also be constrained to say—how much has the grace of God done for the Canadian people at the hands of His servants.

CHAPTER X

OUR CLERGY AND WORKERS AND THEIR TRAINING

THIS chapter must be devoted to one of the most important subjects that the Church has to face to-day; the proper training, intellectually and spiritually, of the clergy. More than this, when we deal with new lands we have to consider what are the dangers of the younger clergy after ordination: the future of a promising man may be wrecked if during his Diaconate he is left to shift for himself and has not the counsel of a wise priest. Months of loneliness may shatter his ideals of prayer and check his growth in the deep things.

These thoughts are occasioned by the fact that this book has been taken up with the Canadian problem which can only be solved by pouring in workers in large numbers who have not had the long training which is universally recognised as essential for an instructed and well-educated ministry. But if abnormal methods are needed to meet a special crisis, it is incumbent upon the rulers of the Church that they do not injure the future of the men who so willingly offer themselves to do their utmost in the day of the Church's need. We must take care to give them all the fostering care that is possible, and to give time and pains to the subject. But, first, remember that everywhere, and among all

bodies of Christians, the ideals of education are rising. More especially is this true in the case of teachers. The following facts will be of interest in regard to the length of time given by various religious denominations to the instruction of their ministers.

In the Church of Rome the seminary course lasts from four to six years. Where students do no theological studies at a university the course lasts from seven to nine years. In the Jesuit Order the course is from ten to twelve years. Among the Benedictines it is five years. In the Established Church of Scotland all students pass through the Divinity Hall of one of the four universities and are advised if possible to take a university degree. In the United Presbyterian Church all theological students must first have taken a degree. In the Congregationalist Church the course of study is generally for six years. Among the Wesleyan Methodists the course is four years. Turning to the branches of our own Church, note that in the United States the postulant for Holy Orders must be under the eye of the bishop and under his direction for three years before ordination, and a graduate in arts of some university or college, or have passed the same standard of examination. If we turn to our own newer theological colleges we find that Father Kelly at Kelham puts his course at seven years ; at Mirfield, no student is admitted till he has acquired a sound elementary knowledge of Latin and Greek ; after this he spends three years in arts for his degree at Leeds, and two years in theology at Mirfield, five in all. The other Missionary Colleges make three years the minimum course for those

Exemplaire

who are to go abroad; but all are dissatisfied with this term. I believe all desire to lengthen it to five years, whether all the time be spent at the Missionary College or part of it at a university. We have without doubt had in the past a lower standard of attainment than any other religious body; a thoroughly Anglo-Saxon fault. A clean and athletic gentleman has been supposed to be capable of doing anything whether in the earthly or the spiritual army, without much if any special training. It is wonderful what the old system has effected; but why not specially educate the good material? Clearly the need for an all-round raising of the standard at home has been impressed upon us of late, especially the need of a liberal education and a broad based training. The recommendation of the committee of the Lambeth Conference on this subject is couched in the following terms: "The time has come when, in view of the development of education and of the increased opportunities afforded for university training, all candidates for Holy Orders should be graduates of some recognised university, as the increased facilities for obtaining degrees from the newer universities, with or without residence, bring a degree within the reach of those who are being mainly trained at theological colleges". They also add that premature specialisation in theology is not to be desired, and a course of arts preceding theology is the better basis. It is notable also that the committee of the Conference presses for instruction in social and economic questions, general business principles, and applied moral theology and Church law. I believe, further, that we shall see ere long the custom in

our own Church which has been adopted for all candidates for Holy Orders in the German Protestant Church. Their candidates are compelled to spend six weeks in a training college for teachers, and if he fails to obtain a good report he has to take another six weeks in the following year. And it is not only to learn how to teach but to study the principles of education, the interaction of different kinds of knowledge, as well as the interaction of physical, mental and moral health. At least such a course will enlarge the vision and teach the student how little he knows and how humble he ought to be.

But further, the ideals of training are rising after the student is ordained deacon. The recommendation of the committee of the Lambeth Conference is that one year in the diaconate is an inadequate preparation for the priesthood and that two years are needed; after which they use the following significant words: "We desire to call attention to the very grave responsibility incurred by a parish priest, who gives a title to a deacon, for properly training that deacon in the duties of his office, as well as for securing for him opportunity for study and preparation for the priesthood. We therefore suggest that bishops should permit only specially justified incumbents to grant titles."

At present the intellectual side of the training has been chiefly in evidence, but I am persuaded that the spiritual side is of still greater importance. The Anglo-Saxon has to learn how to pray and finds it a very difficult duty. He usually starts with the ideal of a couple of minutes morning and evening: that exhausts

for him all the subjects of prayer and he reads with wonder of hours of prayer, of continuing all night in prayer, of books of intercession. He feels that except in a church or at his bedside there is something almost indecent in prayer. But the spiritual guide has to rise far above this; and you cannot "cram" this knowledge because it means a transformation and elevation of the whole man, a closer and more perpetually conscious walk with God. It needs time and silence, and much humiliation in the case of many. It is a definite and a very difficult branch of knowledge, but when it is attained there is a tone imparted to the life of the man which tells in every direction. It is not often that you find men deeply trained thus in their early days absent from a yearly retreat of some kind. They crave for periods of silence; whereas those who have had no such training are often those that no persuasion can bring to "Quiet Days". They are too busy for such "luxuries" for they have not learnt that they are necessities.

It is because of the deepening sense of what the training of a priest should be that we of the S.P.G. have taken a noteworthy step of late. It has been our custom hitherto, as soon as our students have been trained, to send them out to their dioceses abroad to be ordained there, and trained there as deacons and so to pass on to the priesthood. But both the bishops and we ourselves have now begun to ask whether in all missionary dioceses there are places where deacons can be properly trained. If there are no such places in any particular diocese, then another plan is suggested. The student is placed in the bishop's hands as before, but

the bishop at his own request arranges for him to be trained as a deacon in some missionary-hearted parish at home chosen by himself; and a deacon is known as one who really belongs to a diocese abroad, but is in England for his better training.

Now let me recount some of the failures of the past, drawing from my experience in many a land. Years ago the late Canon Potter of Melbourne told me that he was sent as a deacon to take sole charge of a great bush district in Victoria, far away from any priest or spiritual adviser, picking up experience as best he could. Once in three months the archdeacon came into his district to give the people the Sacraments. But on this occasion he himself had to go to the archdeacon's parish and take his duty. The result was that though Potter's people received their Sacraments once in three months, their spiritual guide received no such aid. I am afraid of exaggeration, but he certainly did not receive Holy Communion for more than a year, probably not at all during his diaconate. I often think with wonder of that archdeacon who probably had half a dozen such men, either as laymen or deacons in charge of parishes, who were sent in turn to take his duty without the great Means of Grace.

I have known a deacon sent without any spiritual training to take charge of a very difficult mining parish cut off from civilisation by fifty miles of bush. And I noted in his career afterwards just the lack which such neglect of training would lead one to expect: he had been sinned against by the Church. I read some years ago one of the most touching letters of my life from a

deacon who had been sent as a pioneer to cover a district about sixty miles square, with his people scattered all over it, and with some eight ministers of other denominations working in it. He told how his heart was broken; do what he would he could not cope with the work nor keep his people together. He had spent all his private means in supplementing his stipend; though married, he had not seen his wife for over four days in six weeks; and now in despair he was proposing to throw up his orders and take to business. These are stories of the past; this man did not succumb; he did not give up his orders and he is still at work, but our national want of foresight and forethought is the cause of fearful distress in all departments of public life. We trade upon fine material and our dogged character, but, to use a well known phrase, "Is it cricket?"

Then there is the paralysing effect of loneliness. I have been told by earnest priests of the languor that seizes upon them before an early celebration of Holy Communion in the tropics. Something whispers, "You want a pick-me-up; try a brandy and soda". And these are the temptations of the devil. Or else it is a man who is always giving out to others. His week-days are spent in bush hotels and farm houses. When he comes home he has no one to help him spiritually: the temptation to become worldly is strong. If he is in a mining district, "scrip" is flying about all the time and he is sore tempted to speculate. If he does he loses his influence. It is sad to note the many cases of ex-ministers of denominations who are mining agents and sub-editors of small papers. Some are tempted to become hotel keepers and farmers.

The burden of my story is that in every pioneer land, not least in Canada, we have to see to it that our spiritual guides get the deepest and best education available.

The temptation to lower the standard is terrible owing to present difficulties. But we have to remember that the permanent deepening of the character of our priests can only be affected by time as well as guidance. It needs to soak in. No short courses can effect this; and it is the depth of character which tells; the felt need for silence, for much study, for periodical times of retirement, for much prayer, has generally to be cultivated in the days of preparation; it is better so than to have to learn it by failure, by the terrible feeling that the days of spiritual and intellectual drought are upon us, and the cisterns are nearly empty. It is strange how much more easy it is to fill up a cistern three quarters full than to put the same amount into an empty cistern. Moreover the water tastes so much nicer in the first case than in the second.

All I have said is perfectly familiar to the bishops on the prairie. And their position is made extraordinarily difficult by this fact. They know the difficulties; how are they to avoid them? They long to give their clergy and catechists the deepest training possible. Education is being supplied to every type of mankind: it is to be had in abundance; but how to raise the teachers spiritually and intellectually so that they may have a right to teach, and how to do it in the field when they have not had great advantages beforehand, how to make them fitted to become in time

priests of the Anglican Church throughout the world—this is the problem.

In the same way in the Diocese of Saskatchewan the special perplexity which is felt is how far it is right to continue an abnormal state of things so that it may become almost normal locally. If to meet a sudden crisis you pour seventy catechists into a diocese who have not had years of preparation, giving them large districts and much responsibility, how far is it right to double those numbers so that they far exceed the clergy in the diocese? We are asking these questions of bishops who feel the weight of the problem and our sincerest sympathy goes out to them.

It is not surprising then that for the sake of information for which we shall eagerly look we have asked the prairie bishops, four in number, namely, the Archbishop of Rupert's Land, the Bishops of Qu'Appelle, Calgary and Saskatchewan the following questions.

How far, after the experience attained, is the catechist scheme a success or otherwise? How far should it be extended further? What are the dangers to be avoided, and the safeguards needed? What do you think of the suggestion that some external body should test the qualifications of the catechists, just as the Universities' preliminary examination tests and aids the missionary colleges in England to their great comfort? Is it not likely that experience will now enable you to tell us whether there ought not to be a definite proportion between the number of catechists and the clergy who superintend them? Probably it is impossible for one superintending priest to supervise adequately more

than five or six catechists, or whatever the number may be. How often can they receive their Communions? How often can a few catechists be brought together for a day of prayer and mutual consultation? The deeper the view we take of the priestly life the more overwhelmingly important are the answers to such questions. And we believe that the answers will be of deepest interest.

No one can have read the story of the Catechists and Deacons at work on the prairie without a feeling of profound thankfulness for their pluck and enterprise. It is for this reason that we are more than ever anxious for their welfare, spiritual as well as temporal, and are prepared to show our zeal for the Canadian Church in a practical manner. Do what we can, the Lord's battle in many a land is too often a soldier's battle—an Inkerman—single soldiers doing their best without a leader's supervision. We would help to plant the Church on the Prairie so firmly that the superstructure may stand for all time, by making it as little as possible a soldier's battle, with as much leadership as is possible.

CHAPTER XI

THE NEW FORWARD MOVEMENT

DURING the summer of 1909 two important visits of inspection were made to the prairie dioceses. The Rev. Douglas Ellison, well known for his leadership of the South African Railway Mission, and the Rev. W. G. Boyd, chaplain to the Archbishop of Canterbury, both spent some time in the West, but worked independently. Both returned with the same strong conviction, namely, that though the Anglican Church had certainly made great efforts of late, these were as nothing to the opportunities which were being neglected. Both spoke warmly of the labours of Archdeacon, now Principal, Lloyd. In the Diocese of Saskatchewan a definite attempt had been made to cover all the ground with infinite labour and with the best available material; and yet they felt that these efforts needed supplementing, especially in the Dioceses of Qu'Appelle and Calgary, and more particularly in that of Calgary, since the railway lines were now approaching the Rockies.

The Archbishop of Canterbury was much impressed by all the facts laid before him. His Grace sought advice right and left in order to decide what shape a further effort should take to aid the Church on the

Prairie. Finally, early in 1910 the Archbishops of Canterbury and York put forth a solemn appeal to the Church in the United Kingdom in the following language:—

WESTERN CANADA

FROM THE ARCHBISHOPS OF CANTERBURY AND YORK

An Appeal to the Church and People of England

In Western Canada a great nation is advancing to a foremost place in the world. The resources of the land are immense, and rapidly on the way to be developed. The two Provinces of Saskatchewan and Alberta alone are larger than France, Germany, Holland, Belgium, and the British Isles all put together. England one way, Japan the other, are distant little more than a week's journey. An ever-increasing tide of immigrants is pouring in, thousands after thousands. Last year 180,000 entered Canada, most of them bound for the West. Plainly the history of the world will largely depend upon what this multitude comes to be in character, in faith, and in life.

Is the Church of England doing its duty by this vast and swiftly-growing nation? It is a nation linked with England by the bonds of history and institutions, of language and affection. Other religious bodies are working nobly. Our own Church, bound by its position to care most of all, seems to lag behind. A clear call comes to us. The Archbishop of Rupert's Land writes: "It is to supplement the efforts of the Canadian Church, and to fill up what is lacking in its power to help at this crisis in the history of the Canadian West, that I desire to see the Church in the Motherland make a supreme endeavour just now". We, the Archbishops of the Church of the Motherland, plead for a real answer to this great call.

The way is prepared, and a beginning has been made.

Some account of what has been, is being, and may be done is given in the note below. We appeal for four things—for interest and prayer, for men and money. We want the clergy to see that the Church of England ought to be sending out fifty men for each of the next ten years. We want all to see that this boundless opportunity, which if not used must soon be lost, calls for earnest thought and action, and may make claim on many who have hitherto cared little for Mission work. Those who can ought to give large sums, and all ought to do what they can.

We are well aware that our appeal is made in an unusual way and with unusual emphasis. It is because we deliberately believe the occasion to be unprecedented that we write thus. We pray that God's own voice may speak to the consciences of those who read our words.

RANDALL CANTUAR
COSMO EBOR

26th Feb., 1910

NOTE

Work already being done

Various agencies in England (*e.g.*, The Society for Promoting Christian Knowledge, The Society for the Propagation of the Gospel, The Qu'Appelle Association, The Algoma Association, and the Navvy Mission) are already assisting the Church in Western Canada in its great task. We trust that these agencies will receive continued and increased support.

The large and important work which is being accomplished in the Diocese of Saskatchewan, under the powerful leadership of Principal Lloyd, supported by the Colonial and Continental Church Society, demands especial mention. It is vital that this work should be strengthened both with men and money. It lies in the very centre of the foremost need.

Work proposed

To supplement and support the work already being done, and to inaugurate and sustain fresh endeavours, the "Archbishops' Western Canada Fund" has been formed. The Archbishop of Rupert's Land has consented to share with us the office of President. The administration

of the Fund will be under the direction of a Council appointed by ourselves. For one enterprise plans are already matured. The Rev. W. G. Boyd, Chaplain of the Archbishop of Canterbury, visited Canada last autumn to make himself acquainted with the nature of the work which is waiting to be done. Since then he has been in consultation with those in England who are best fitted to advise, and he shortly leaves England with a band of clergymen and laymen for work in and near Edmonton, the capital of Alberta. From a central clergy house in that city work will be undertaken in the neighbourhood, along the railways, and in distant out-stations in the bush. Every worker is to have intervals when he can escape from the isolation, the hardship, and the perpetual travel which the work involves, and gain refreshment of the best sort from the companionship of his fellows in the central home.

But one effort in one locality is no adequate response to the call we have received. We trust that further endeavours on the same, or on other lines, may shortly be set on foot, if sufficient money for them is entrusted to us. A scheme, similar to that of the South African Railway Mission, has been put before us by the Rev. Douglas Ellison, who received a warm welcome to Canada last year. His South African experience has taught him how to utilise the railway lines as the basis of effective work, both in religious ministry and in bringing to physical illness the aid which trained nurses can supply. The plan is under careful consideration, and we have good hope that Mr. Ellison will himself be the leader in this branch of work.

Contributions, great or small, to the Archbishops' Western Canada Fund, should be sent to the SECRETARY OF THE FUND, at 15 TUFTON STREET, WESTMINSTER, S.W.

We believe that there are not a few who, recognising the exceptional character of this crisis and its claim, will desire to inquire further as to the details of what, in an enterprise of national importance, we propose to do, and either to offer themselves for such service, or to give us financial aid on a substantial scale. We would ask such men or women to communicate as soon as possible with the Archbishop of Canterbury at Lambeth Palace, or with the Archbishop of York at Bishopthorpe, York, in order that we may take counsel with them as to the direction of their personal service, or the wise employment of their gifts.

R. T. C.

C. E.

The Scheme

THE ARCHBISHOPS' WESTERN CANADA FUND

England is beginning to awake to the magnitude of what is taking place in Canada. The Dominion of Canada is as big as Europe. By the end of this century it is probable that its population will outnumber all the English people in all the rest of the British Empire. It is destined to be one of the chief factors in the future history of mankind. Here, if anywhere in the whole world, the ancient Church of the English has work to do for God. That Church played a great part in the making of England, and surely has it in her to give a special contribution towards the building on strong Christian foundations the Canada that is to be. She has, moreover, special responsibilities in regard to the British Empire. Wherever she teaches her ancient faith she forges living links between new nations and the past history of the race, and strengthens the ties between the Mother Country and the Daughter lands.

THE NEED

The Church in Eastern Canada, with the exception of the Diocese of Algoma, no longer needs or asks for assistance from England. Indeed, it helps largely the Church in the West. In the West and in British Columbia the case is different.

British Columbia, separated as it is from Western Canada by the Rocky Mountains, is a country distinct in character as in climate from the rest of the Dominion. The Church there has her own special problems, and the various agencies

in England which assist her deserve increased support. But the inrush of settlers there is not yet so overwhelming as it is in the Prairie Provinces.

Western Canada consists of the three provinces of Manitoba, Saskatchewan, and Alberta. Manitoba received provincial government in 1870, and the first stage in the process of its settlement is already past. It was not until 1905 that, in consequence of the incoming flood of immigration, the vast area between Manitoba and the Rockies was formed into the two provinces of Saskatchewan and Alberta. Into this enormous tract of country there is pouring an endless stream of immigrants from the British Isles, from the continent of Europe, and from the United States. Of those who come from the British Isles a large proportion are members of the Church of England. Every bishop in Western Canada is receiving appeals, from one distant part of his diocese after another, that he will provide some Church ministrations for little groups of settlers, located, it may be, far beyond the reach of railways, and in many cases a hundred miles from the nearest church. It is clear that in a new country, in conditions such as these, help must be sought from outside. Do what it will the Church on the spot cannot at once cope with such an influx of inhabitants over an area so vast. Generous though the people often are, in the early days of settlement they cannot provide much towards the maintenance of the clergy or the building of churches. They live a hard life, every dollar that they can lay out in making their agricultural work more effective hastens the time when they will get a return for the toil which they expend upon the land. They help the clergyman by most cheering hospitality and by gifts in kind ; they have little ready cash to spare. For pioneer work men and the money to maintain them must be provided largely from outside. The Church in Western Canada rightly looks to the Church in England to help her in the gigantic task with which she is faced.

TO MEET THIS NEED

the Archbishops of Canterbury and York have made their appeal, and have founded the Archbishops' Western Canada Fund. This Fund will be administered by a Council appointed by the Archbishops, and under the guidance of this Council it is hoped that more than one method of work will be inaugurated and find support. One method has already commended itself to men well qualified to judge. It is proposed that groups of clergy, with some laymen associated with them, be formed, with central clergy-houses at important towns where several railways converge. Work of various kinds will be undertaken by them in the near neighbourhood, along the railways, and in distant out-stations on the prairie or in the bush. In some cases the men will be able to return at frequent intervals to head-quarters, in other cases not more often than once every three months. In such cases it is proposed that they be placed in couples—a priest and a deacon or a priest and a layman. The priests and laymen would at different times leave their districts to visit head-quarters. The help of laymen will enable more frequent services to be supplied; and whilst the layman will relieve the priest of most of his household and stable duties when they meet at their common shack, the priest in return will assist the layman in his preparation, intellectual and devotional, for the sacred ministry.

It will be seen that the scheme proposed adapts to Canadian conditions the Bush Brotherhood plan, which has proved so effective in the back blocks of Australian dioceses. The principle on which it is based is that of association. Every worker is to have some intervals when he can escape from the isolation, the hardship, and the perpetual travel which his work involves, and gain refreshment of the best sort from the companionship of his fellow-clergy in the central home. The rapid growth of the railway systems in Western Canada will allow of greater distances being reached, and of a larger body of men working from a common base than is possible in Australia. It is hoped that the central clergy-houses will provide a pivot for many kinds of religious

and social activity, and will often be the means of enabling the clergy to offer hospitality in town in return to that so generously given to them in the homesteads far away.

A START TO BE MADE AT ONCE

The Rev. W. G. Boyd, Chaplain to the Archbishop of Canterbury, has already secured the co-operation of six or seven clergymen as well as some laymen to form with him the nucleus for the first centre, to be placed at Edmonton, the capital of the Province of Alberta. Most of the members of this party leave England in April. The Bishop of Calgary holds out to them a cordial welcome.

But one effort in one locality is not enough. Many places could be mentioned in which efforts on the lines described above could most usefully be at once initiated. Each year new districts fill up with settlers, and new strategic points are developed. If men and money are forthcoming fresh enterprises will be put in hand. They will not necessarily be all of one character. Work on the lines of the South African Railway Mission is under consideration.

FINANCE

Where a population sparsely scattered over immense areas is to be ministered to the method of associated work described above has great advantages, but it is likely to be in some ways more expensive per man than when the work is in the hands of individuals working separately. The building and maintenance of the central clergy-houses in towns, where the cost of living is much higher than in the country, will make a heavy charge on the Mission funds; and the journeys to and from the centre for the quarterly gatherings will also involve expense. The clergy, however, are not asking for more than £24 a year in actual money, beside the cost of their board, lodging, and travelling. It is hoped that the cost per man will not work out at more than £150 per annum, which is generally recognised in Canada as the lowest stipend that a clergyman should

receive. The layman will be always living with a clergyman, and two can live together at a lower rate than two separately. It is, therefore, possible to estimate the cost of maintenance for a layman at a somewhat lower figure than that for a clergyman. Moreover, the layman will not as a rule have his own horses or so much money.

Donations large and small are asked for.

£150 a year would maintain a priest.
£20 will pay a passage to Edmonton.
£75 would provide a priest with a pair of ponies, a buggy, and harness.

All letters and contributions should be addressed to the Secretary of the Archbishops' Western Canada Fund, 15 Tufton Street, Westminster, S.W. Cheques to be made payable to "The Treasurers of A.W.C.F." and crossed "& Co."

TO THE CLERGY

The Church in Western Canada is face to face with a problem which it is beyond the possibility of her own resources to meet. She asks and receives help from the Church in Eastern Canada; she asks it also from the Church in the old land. The future position of the Anglican Communion in the Dominion of Canada depends upon the force of prayer, and of statesmanship, of men, and of money which can be brought to bear in the West during the next ten years. Can the Church of England arise to a sense of her high calling, and to the sacrifice which it involves? Is she able and willing to send out into the West fifty young priests for each of the next ten years? There is work waiting for more than that number. They would draw after them lay-workers and emigrants of the best kind. It is impossible to exaggerate what might be the effect produced, not only in the strengthening of the Church, but also in the preservation of the British element in the character of the Canadian people, and in the consolidation of the ties which bind to the old Motherland the great nation that is to be.

THE REQUIREMENTS OF THE WORK

(1) Priests or deacons unmarried and ready to give at least four years to Canada. It is no "soft job" that is to be performed. Indeed, for men trained in England the life involves considerable hardships, physical as well as spiritual. A clergyman in the West must be ready to do for himself things which he has been accustomed to have done for him. He must be ready to forego many things which he has been accustomed to regard as necessary. He will have to travel long distances to minister to minute congregations. He must be strong, manly, gritty, and ready to adapt himself to new conditions. That he is a clergyman will not count for much, it is what he is as a man that matters. He must not criticise, but sympathetically enter into the fresh ways of life and the instincts characteristic of the new people into whose country he is being welcomed. He had better not go unless he is sure that the Lord is calling him, and then he will go in the spirit of humility and self-sacrifice.

(2) It is not easy anywhere to keep the soul in touch with the highest and deepest things. Least of all is it easy for the Bush or Prairie parson. The multiplicity of household and stable duties to be performed, the continual travel and frequent absence for days together from his house or shack, make it specially difficult for him to secure his times of quiet thought and prayer. Moreover, the pioneer clergyman in the West lacks the help that comes from the joy of worship in a beautiful church, from daily services and parochial organisation, and from the support of a devout band of Church workers. He is working amongst a people who are living a hard, strenuous life, who have very little leisure, whom he sees, perhaps, no more than once a month. He needs to have the "root of the matter" strongly growing within him. Let him whom God calls to the venture build strong the "foundation of repentance from dead works and faith towards God".

ITS REWARDS

This life will have its rich rewards. The climate, in spite of the cold and the mosquitoes, is magnificent; the keen dry air is exhilarating and health-giving. But beyond all this there is the privilege of ministering to a people, strong, virile, independent and progressive, and of being received by them into generous-hearted friendship. There is the privilege of knowing that some of those ministered to will very likely in a few short years be wielding great powers, for good or for evil, over the lives of thousands. There is the privilege of being allowed to take a part in the building of what is destined to be one of the great nations of the world, and in the planting strong in her midst the Church of Christ.

CHAPTER XII

NAVVIES ON THE PRAIRIE

EIGHTEEN months ago it was impressed upon us by our own English Navvy Mission Association that Canada was embarking on an enormous programme of railway construction, that all these lines would cross the prairie, and that little was being done for the moral and spiritual shepherding of these men. It is indeed well to realise the extent of railway construction in this land. The Grand Trunk Pacific Railway intends to build 4,000 miles of track in seven years. This of course includes Eastern as well as Western Canada. The Canadian Northern Railway, which begins at Winnipeg and runs west, has built at the rate of a mile a day for eleven years. The Canadian Northern Railway is extending its borders. It is now advancing north from Prince Albert and then not only west but eastward too. From Le Pas which lies east of Prince Albert it appears certain that the line will be continued to Fort Churchill on the western shore of Hudson's Bay; and wheat will then annually be sent for shipment during three months, from that landlocked sea, 3,000 miles from Churchill to Liverpool.

We gladly granted £500 out of the Western Canada Fund to be spent on ministrations to the navvies in

Western Canada; that is, beginning with the Diocese of Keewatin and going West. It is obvious that such work is just as important in Eastern Canada, but it was impossible to extend the benefits of the Western Canada Fund to the Eastern regions. If on the other hand any one is specially interested in railway construction and in the operatives, in Eastern Canada or elsewhere, we shall be delighted to become responsible for the spending of their money in any part of the Dominion.

A word generally on navvy mission work. In one sense such work is temporary in character. The men disperse, their shanties come down; yes, but what moral effect have they left behind? What is the very permanent effect of the incursion into a quiet, agricultural township of hundreds of men, many of whom are of a rough type? It may be, it often is, awful. There is hardly anything more magnificent from a physical point of view than a real navvy at work; he is indeed a splendid animal. Look at his splendid flat back, his powerful loins, free moving limbs all shown to advantage by his loose clothing. Watch him loading a truck or chucking spadesful of earth out of a barge into a cart invisible to him; sending twenty pounds of soil flying through the air as if it were two ounces. Splendid! I have often watched such a man with real delight. But what a weight of animal life his is; what an almost certain clog till the Lord takes him; remember his upbringing, his rough lodging; sometimes in England a drain pipe or floor of a public house, or behind a hedge when the job is a short one. Remember the tone of

many of his comrades, and their traditions of drinking and other vices. What is the result on a district of 500 men of this type? No doubt also a fair percentage of these men, not of the real navvy class but of those who turn to such work as a resort, of all classes, from university men downwards, settle in new districts and become permanently fixed. Navvy mission work then is not merely temporary in its effects in any place.

What is the type of worker and the general method? The converted navvy is probably the best agent, and if he stands six feet four and is broad in proportion and knows how to use his fists, so much the better. The man who has fought and drank and lived rough and sworn, when he is turned inside out by Divine Grace, has a directness of appeal not easy to emulate. Moreover, he knows the method of the appeal. Do you suppose that great splendid animal can take in questions of Church Order or beauty of collects or ordered ceremonial? No; it is the simple question—God, or the devil; a Saviour, or hell; absolute teetotalism and a life of prayer, or animalism; no reticence; a man must come out and testify; he must not mind talking of his own past; what shocks our sensibilities is the right thing where sensibilities don't exist. "Down on your knees and accept Christ; do it openly; take the consequences. Put up with being mauled; fly from the devil. There are no half-tints; it is black or white." The root of the matter is all that is generally possible with the real navvy and his coarse temptations and tremendous animal force; others of course have fallen from educated posi-

tions; some even take up such work by way of change and for exercise. I remember entering the tent of a so-called navvy on the West Coast of Tasmania to get a cup of tea and to say my "midday prayers". I found he was a Melbourne dentist.

Turning to Western Canada, our navvy grant is being spent chiefly in the Diocese of Keewatin; £78 was spent in 1907. Part of a grant of £300 is being spent in 1908. The Archbishop of Rupert's Land has been asked to licence all workers along the line. We pay our money through the Navvy Mission and on the requisition of the Archbishop of Rupert's Land.

The Canadian Government had intended to get these railways constructed with "Empire labour". But it has not been found possible to obtain it. The supply of skilled navvies is small, and probably the English navvy, the best of all, is fully occupied in England. The result has been that every nationality is represented; language becomes a difficulty and in some camps it makes work virtually impossible.

The Bishop of Keewatin started with one worker; this man worked hard but his health failed, and he resigned his post. Then the Bishop obtained the services of two theological students, one from St. John's, Winnipeg, the other from Wycliffe College, Toronto, for the summer months. They did good work; I note that as a rule they could gather of an evening from thirty to fifty men who were glad to be led to pray and to sing hymns. They often record the fact that these congregations responded as well as any in a church, showing that the men had been well taught in the

past. The question often recurs to these agents, "Shall we collect money from them?" It is not easy to answer. It is well that the men should be asked to contribute to expenses, but it may be very easy to create the impression that the missioner is there to make money. English, Swedes, Galicians, seem to form the bulk of the gatherings.

Railway construction is often very dangerous work. The falling of earth is a very common cause of death and maiming, and the hospital is a centre for the missioner's labour. I believe a navvy faces death almost as regularly as a soldier. One of the workers alluded to above became ill in consequence of the difficulty of obtaining good water on these construction works, and typhoid is a source of peril.

It would appear certain that ere long we shall have to minister for a long time to the railway constructors in the Rockies; the work is difficult, and it may take several years before they can pierce that chain of mountains. Money will be needed for this deeply interesting work, and how great is the prize. In contrast with the temptations of a navvy, perhaps because of them, there is probably no more splendid specimen of Christian character than one of these men who in his simple way takes his stand for God and is not ashamed of confessing his Master before all men.

In the autumn of 1909 Mr. J. Miller M'Cormick was brought up into the Alberta region by the Navvy Mission to carry on the work of the Navvy Mission, and the S.P.G. has felt it a privilege to pay his salary. What manner of work he is doing, and in what spirit

he is doing it, may be judged by the following extracts from his letters. Those who would like to know more of the work are requested to write to the Secretary of the Church of England Navvy Mission, Church House, Westminster.

The extracts refer to various parts of the line, but always in the Prairie region. Contributions towards this work are gladly welcomed.

It is hard for me to give you an exact idea of what camp life out here is like, things are all so different from the "old country". The bit (!) of railroad that I have been working on measures 249 miles (from Winnipeg to Superior Junction), and since January I have been the only navvy missioner travelling up and down it. This contract was let out to one man and he in turn divided it up and let it out to a host of sub-contractors. This new railroad will cross the Dominion north of the C.P.R. At some places the two lines are only a few miles apart, at other places about 200 miles apart. There being no railroads north of the Grand Trunk, the construction camps have to depend on the C.P.R. for their supplies. These are freighted in by teams of horses over what is called the tote road, which is a road cut through the bush by felling trees, and where there are marshy places, stripped trees are laid over cross-wise. On some of these roads you can find miles at a stretch of such "corduroy". Heavy rains and constant traffic make the road like the bed of a river—black mud interspersed with rocks and huge boulders; the horses plough through everything, sometimes up to the knees, pulling the jolting, screeching waggon behind them. I have had a few experiences sitting on one of these waggons for about twenty miles at a stretch. Personally, I would rather walk twice the distance as have the favour (?) of a ride over most of these tote roads.

The difficulties (to say nothing of the expense) of freighting over these temporary roads are indescribable. It's a whole day's work for a team of four horses pulling a waggon

to do about twenty miles. You can judge from this the amount of time required to do the greater distances up to 200 miles. Sometimes a friendly lake considerably shortens the distance with the aid of a barge; Nippigon Lake, for instance, is fifty miles across at the point where it touches the new line. At the freeze-up, toting is comparatively easy as the snow and ice make good trails for sleigh freighting. As far as possible the major amount of the freighting is done in winter when there are less obstacles.

When you see one camp you see the lot. They comprise a number of log shacks, varying in size and number to accommodate as many men as will be required on that particular bit of work; the camps are built about from one to two or three miles apart all along the "site" of the new railroad, each placed "out of range" of the dynamite blasting operations. Each contractor has what he calls a headquarters camp; it is here that he sometimes builds a bungalow for self and family. Say the contractor has a ten-mile limit; if he had a camp to mark each mile the headquarters camp would be built in the centre, five miles from the furthest camps. This method makes the distribution of supplies to each camp more simple, as everything passes through headquarters camp.

The office shack and stores are usually under the same roof. The dining shack, large enough to seat from 50 to 250 men, has an ample kitchen adjoining. The bunkhouses are all sizes, large and small. The usual method is to have the beds built around the shack one above the other, in two tiers in Scotch fashion—as a rule there is an ample amount of new-mown "Michigan feathers" (hay) to doss on. The foremen (or bosses as they are called) and teamsters have shacks to themselves. Then there are the Stables, Blacksmith Shop, Pumphouse, Powder House (located for safety about 300 yards away). There are well-equipped Hospitals built of planed timber, and separated from each other by about thirty miles. There is a resident doctor and staff in charge. The camp stores carry most things the men require, such as boots, clothing, tobacco,

etc.; when any purchases are made, these are debited in the store books against the purchaser and the amount deducted from the month's cheque. Everybody is paid by cheque, monthly, and these can be readily cashed by any bank in the nearest town. No intoxicating liquors of any kind are allowed in any of the construction camps. Dominion police patrol the "right of way" to see the law observed—smuggling is tried sometimes but at the risk of confiscation and imprisonment. If men are thrifty they can save lots of money. In the winter ordinary "muckers" get about 7s. a day at least, and in the summer from 8s. to 9s. per day, and often plenty of overtime. Of course, work in the winter is not so plentiful on account of the snow and frost—rock excavation proceeds as usual. There is a saying here, that in the winter there are half a dozen men for every job and in the summer half a dozen jobs for every man. For my own part, I believe that to the man willing to work hard this country affords 100 opportunities to every one at home. The food in camp is the best in the land—two or three kinds of meat (at every meal), potatoes, bread and butter, coffee and tea cakes of several kinds, cookies, pies, sauces, puddings and plenty of fruit. There are three meals a day—breakfast, dinner and supper. Every camp has a bakery with cooks, cookees and chore boys (bull cooks as they are called—their work is to cut cordwood for the fires and carry water, etc.). Outside the camp there are usually in a pen a few cows kept for the slaughter and others for the supply of milk; the butcher in some of the larger camps is a very busy individual.

A preacher is always welcome in camp, perhaps because they are a scarce commodity.

Camp is reached at last, a bit tired, perhaps, and stung by mosquitoes, but with a keen appetite. "Hello, Cook! how is business to-day?" "Oh, not too bad." "How many men have you?" "Oh, one hundred and four or a little better." "Let me see, what is the name of the walking boss?" "Jimmy Thompson." "Why, sure! I know him, he was dinkey skinner at camp three and I had been

wondering where he had been 'side tracked'." "Well, sir, it's the same old tale. He drew his stake, about 800 dollars, 'hit the trail' to D—— and 'blew it in' every cent in a week! Of course they 'doped' him at the saloon and pinched his 'dough'." "Sorry to hear that, he told me that he would 'go easy' in future, no more 'kicking the high spots' when he got to town." "He's strictly on the 'water waggon' ever since; I guess he has learned his lesson."

We have had a big day's work, so should sleep—by the kind permission of the mosquitoes.

"Up, boys, there's daylight in the swamp!" is the music of the cook's first bell, about 5 A.M. Breakfast at six, and by that time the barn boss has a horse ready saddled for me and I am soon off with bag strapped on for a twenty-six mile canter to the next camp, a few finishing-off camps lie between, where we refresh and literature is distributed. I seldom get a horse, indeed a horse would be no use to traverse some of the impassable muskegs lying between some camps that one has to somehow get over—some days the preacher has a tramp of thirty miles before him. The life out here is a very strenuous one; day after day one's energies are taxed sometimes to their utmost; but I count all loss gain if I am only given the strength to do the will of God in preaching the unsearchable riches of Christ's Gospel.

In giving the men tracts I get in touch with them, and often I am told the story of their lives. One cook said that he was sure that I had nothing that would suit him. I pulled out from the bundle a tract entitled "Pie Crust Promises," which he smilingly accepted.

You will remember the great Lancashire murder case about two years ago, when B—— was tried twice in his own town and the jury on both occasions disagreed, then he was tried in Liverpool and acquitted; well, B—— is working in one of these camps and he gladly comes to the services. One day, as he was telling me of the agonies of his trial and imprisonment, and how he appreciated his freedom, before leaving I wanted to give him something helpful to read, and

MR. J. MILLER MCCORMICK
(NAVVY MISSIONER)

the first tract that came to my hand bore the most suitable title "I'm a Free Man Now"—I trust that he may soon experience the freedom in a double sense.

One other incident where the title of a tract seemed to aptly apply was in a bunkhouse while a gang were playing poker round a table. One of the players read aloud for the benefit of the others; the title of his tract was (everybody screamed and laughed at him for his experience had been printed large upon the tract) "Bad Luck".

Travelling through these forests day by day is unique from many points of view; for instance, the bush simply throbs with wild life of all kinds. Moose, caribou and deer, fox and mink, an odd she-bear turns up in search of her cub which has been trapped to serve as a camp pet. The insects would seem to number so many to the square inch, they swarm and hum all the time, night and day, especially the mosquito.

The other day as I was walking along the "right of way" from camp to camp, I found two dogs belonging to one of the Government engineers, that had strayed about ten miles out of their way; they knew me at once, so I encouraged them to follow on in the direction of home. They were big husky dogs, strong and powerful through the exercise and work they have to do in the winter by pulling sleigh loads. We had gone about two miles together, when a huge timber wolf crossed the "grade" from the north side and stood confronting me at the edge of the bush, a few yards off. I had always dreaded meeting a wolf, yet here was one, the dread of the bush, real and live, glowering at me; strangely enough at that moment all fear and dread had gone. Walking on, getting nearer and nearer (of course had I had a rifle I would have shot him), I was hoping every second that the dogs would soon draw level with me; when they did, I was surprised that they did not show any signs of putting the wolf to flight. I had not long to wait, for in an instant they had caught the scent of the wolf-trail and were both of them leaping and bounding in hot pursuit of Mr. Wolf away into the bush. They plunged and delved at lightning

speed until they got out of sight. After being away for a while they came back barking and panting and looking up into my face with an expression as if to convey that all the danger was past. It's unlikely that one wolf would tackle a person unless very hungry, but they are not pleasant to meet because you can never tell how hungry they are or how many are lurking behind in the pack. Every day brings new evidences of God's gracious and tender care in the work, it is only proof after proof that the work lies near His own heart.

I have found a knowledge of ambulance work useful; as already said, the hospitals are about thirty miles apart, and just where an accident might occur may be as far as possible from the doctor. It so happened last week. It was at a camp of about 125 men. They were stopping work for the day, and while a dinkey train was proceeding in the direction of camp, an unfortunate fellow, thinking to accelerate his speed camp-ward, tried to jump the last but one pedlar dirt car; he missed it somehow, and was thrown among the wheels of the last car, his feet and legs were badly torn and lacerated. The doctor arrived about an hour and a half after the accident. He said that the first-aid treatment had saved the poor fellow's life, as the applied turnkey had stopped the hæmorrhage. That was Friday evening, and on the following Sunday, farther east, the same doctor and I helped to bury a navvy who had been drowned in one of the great lakes. I read eloquent sermons from the little graveyards, planted every so many miles apart and hidden away beneath the big, sobbing pines of the lonely forest—ten in one, twenty in another, all brave men who have given their lives as the price of a railroad. Soldiers they have been without the red coat and show, but with all the grim and deadly realities of war—war with a stubborn enemy—rock, muskeg, forest.

God's spirit is working in the hearts of the men, giving them a keen interest in spiritual things; there has been abundant evidence of this. One striking instance came before me a little time ago, while driving to one of the camps from the nearest C.P.R. station. Along with the driver on the front

seat of the "democrat" (a light, four-wheel spring rig to carry four persons) sat one of the "black gang" from one of the camps; he was making the journey to seek fresh work. I did not remember seeing him before, but he evidently knew me, for he said that he had been to one of the camp services eighty miles farther west. He did nearly all the talking during the fifteen mile drive; I confess at first I hardly took him seriously, but soon found that he was in real earnest. The chief point of his story was that since the camp service he attended he had grown most miserable and "sick of the whole thing". He besought that I spend some quiet time with him and explain "more fully" God's plan of salvation. "My life is without a purpose, I don't seem to accomplish anything or arrive anywhere; I just drift on and on, hoping some day that things will suddenly change; but they get worse and worse and I am helpless to put them right. The certainty of that vast eternity beyond, and wrapt up in it, man's destiny, worries me night and day. I have sought help from others, won't you try to help me? if I can only get put right I would be willing to give my life to preaching it."

Here was a man "thirsting" in the Bible sense. The trouble with the people nowadays is that they are satisfied to drink, drink, drink at the broken cisterns of the world, and never be satisfied. Satan's object is to keep the spiritual palate moist lest people should thirst for the living water of Life. Christ says, "If any man thirst, let him come unto Me and drink". Arm-in-arm, out from the camp, away into the woods together we walked and talked. I realised that the eternal destiny of that soul may swing on the time we were together, so it must be spent by God's help profitably. God's plan (as best I knew) I delivered unto him until the horses were "hitched up" ready to convey him away on the return journey. Before we separated he accepted some helpful books to read, then I prayed fervently for him and placed him trustfully in the tender mercies of our God who delights to save. The religion of Jesus Christ and the salvation He gives fits the hearts of men of every creed and denomination, and all attend the camp services—this thirsty soul belonged to the R.C. Church.

ADDITIONAL NOTE.

BISHOP MONTGOMERY, the writer of this book, has asked me to add a few paragraphs in order to bring up to date the statements relating to Church work in Western Canada. During this summer (1910) I had the opportunity of visiting the dioceses included in the Canadian Prairie and of seeing some of the work which is being done by the clergy and catechists who are in part supported by the S.P.G. and by those who are being supported by the Archbishops' Fund, and it is a privilege to be allowed to add my testimony to the good work which is being done. No one who has read this book can have failed to be impressed with the magnitude of the task which awaits the Anglican Church in Western Canada or with the unique opportunities which are presented to its members at the present moment for grappling with this task. But the reader who can go and see for himself what is here described will be constrained to exclaim "the half was not told me". Never before in the course of its long history has the Anglican Church had an opportunity of influencing so directly those who are building up a great new nation, never before has its obligation to help been so pressing. Despite what has been done

by the Canadian Church, the S.P.G., and all other societies, to minister to the wants of its inhabitants, there are at the present moment hundreds of small centres of population on the prairies at which no religious service and no Sunday school is held by any one. It is possible to find men, women and children who know hardly more about the Christian faith than do the cannibal races of Central Africa.

The average Canadian is, and has good reason to be, an optimist. He has reasons for believing that his is the country of the future and that its potential resources are inexhaustible. We, too, believe that there is a more glorious future in store for Canada than can be expressed in terms of acres and dollars, but we cannot blind ourselves to the fact that this future is being imperilled by the failure to supply any adequate ministration in view of the spiritual needs of its children and of the unnumbered immigrants who are streaming into its borders alike from Europe and the United States.

In response to the appeal of the Archbishop for Western Canada about £35,000 has so far been received, and work supported by this fund has been started in three different centres, two of which are in the diocese of Calgary and one in the diocese of Qu'Appelle. The first centre is at Edmonton, a large and rapidly growing town in the northern part of the diocese which, in the course of a few years, will become the cathedral town of a new diocese. Nine clergy and six laymen are working from this centre. A clergy house with chapel attached has been built at which two or three members

will reside permanently. It will also form a centre to which the other members of this Brotherhood will return about every six weeks for rest and devotion. The head of this Brotherhood is the Rev. W. G. Boyd, who was formerly chaplain to the Archbishop of Canterbury. It is hoped that the members will be able to carry on work to the north and west at many different centres within fifty or sixty miles of Edmonton. Little wooden churches are being erected costing from £100 to £250 and shack houses in which it is proposed that one priest and one layman should reside. In a few instances it has seemed best to erect a larger clergy house. Thus in the Mission served by the Rev. A. H. Huxtable at Wabanum a mission house is being built, the dimensions of which are 24 feet by 28 feet. Half the ground floor will be available for a church and for club purposes and the other half will be the kitchen and sleeping-room, above which will be an attic for sleeping purposes. "We hope," Mr. Boyd says, "that by providing the clergy with something more than a two-roomed shack it may be more possible than it would otherwise be for them to make their home the natural resort of young bachelor settlers, who want to escape for an hour or two from their loneliness and have nowhere to go save to the store or pool-room if there is one."

The members of the Brotherhood have also taken charge of a parish in the town of Edmonton. One of the laymen who is working with Mr. Boyd hopes to take his degree at the new Strathcona University which lies on the other side of the river on which Edmonton stands.

It would be difficult to name any place in the world where Mission work is being carried on more effectively and more economically than it is here. The enthusiasm, devotion, and capacity of the members of the Brotherhood will not only benefit the wide area in which the Mission works, but will influence the work of the Church throughout the whole of North-West Canada.

Another centre where work is carried on on similar lines has been established at Lethbridge in the south of Calgary under the charge of the Rev. W. B. Mowat, who served for nine years in the diocese of Manchester, and for three years at another town in the diocese of Calgary. He has with him one layman and is hoping to be joined by additional fellow-workers ere long.

The third centre of work established by the aid of the Archbishops' Fund is in the diocese of Qu'Appelle. The Rev. Douglas Ellison, who organised the Railway Mission in South Africa which has done much to minister to the spiritual needs of English-speaking people living in the neighbourhood of the railway lines there, offered to attempt work of a similar kind on the Canadian prairies in districts where the construction of new lines was creating centres of population and where no provision had been made for providing services for Church people. His offer was gladly accepted by the council and he has now been joined by four other clergy. In the diocese of Qu'Appelle alone there are 2500 miles of railway lines open, and it is expected that 1500 miles more will be opened during the next

three years. Mr. Ellison has made Regina his centre of work. When I met him there he had just returned from a prospecting tour along 400 miles of new railway. Every town situated on the line had been visited and a service and meeting held to which the Church people in the neighbourhood had been invited. Along one stretch of ninety miles the names of 400 Church people were obtained who are at present beyond the reach of any Anglican priest or catechist.

This work is of a pioneer character, and it is hoped that the places served by Mr. Ellison's staff may in two or three years' time become capable of supporting their own clergy, when the members of the staff will move on into another new district.

A few words should be said in conclusion concerning the relative claims upon our supporters of the Archbishops' Fund and our own funds for the support of work in Western Canada. One result of the starting of the Archbishops' Fund has been that the special S.P.G. Western Canada Fund came to an abrupt end. If the work which came into existence as the result of this Fund is not to be abandoned, at least £10,000 must be provided. The object of the Archbishops' Fund was to start new work, but the intention of its promoters would not by any means be fulfilled if the maintenance of this new work were to involve the abandonment of that which already exists. Moreover, the Archbishops' Fund is only intended as a temporary expedient and is not intended to supersede the work of the S.P.G. which has supported work in Canada for two centuries. *Contributions towards the*

support of the S.P.G. work in Western Canada described in this book should be sent to the S.P.G. Treasurers, 15 Tufton Street, Westminster, and marked for this purpose.

C. H. ROBINSON.

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RONT ROW (left to right)—Rev. R. B. McElheran, Dr. Speechley.
ECOND ROW—Archdeacon Dobie, Rev. C. Hepher. Rev. Guy Pearse, Canon Stuart, Bisho
THIRD ROW—Rev. Canon Murray, Canon Matheson, Rev. A. B. Cousins, Chancellor Mac
Rev. W. E. R. Morrow, Rev. G. I. Armstrong. Rev. P. T. R. Kirk, Rev. C. L. B

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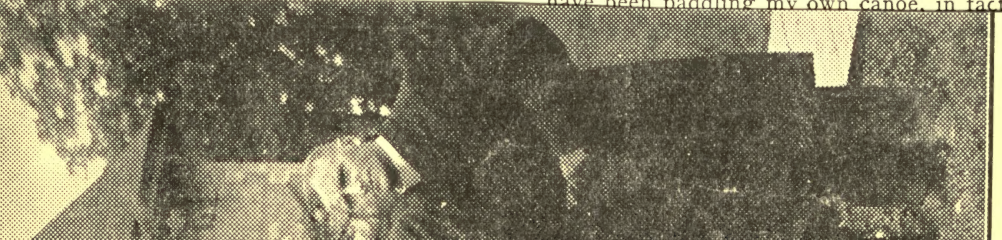
SSION OF HELP. 1912

Archbishop of Rupert's Land, Bishop Joscelyne, Bishop Ingham, Rev. G. F. Irwin.
Ram, Rev. C. P. Wilson, Rev. R. C. Pitts, Canon Phair, Rev. Paul Bull, Rev. F. C.
H. Millard, Rev. Guy Rogers, Archdeacon Fortin, Canon Gill, Rev. E. R. Price Dever

k, a real Indian, who has been at Rev. Wm. 30 years, and done a wonderful work among own people. There are 720 Indians at this ion, and not one of them who is not a Chris-. They can nearly all read well in the Indian guage, but not 5 per cent. of them can speak nderstand English. This year they paid over for books, and subscribed nearly $200 for rch work. Only about half the Indians were t the Station, but we had some very hearty ices during my three days' stay, and I had the sure of confirming nearly thirty men and nen. It certainly was a treat to see the way all turned out to the services, and the de-, intelligent way they took their part in them. had promised to be at Severn on the 6th of , in order to catch a small steamer on to k, so we started on the 3rd for the journey of miles, and we made it in just four days, run-some very heavy rapids, paddling hard fifteen rs a day for three days, and finishing a day of eighteen hours, arriving tly after nine o'clock on the 6th. ern is a small trading post on the shores

ready help. The total population of Split Lake is only 280, and the Sunday I was there he had 280 and could not third of the whole population. Lord's Table, and nearly $100 was taken up in the collection. This year they have raised $350 for Church work, and they are all very poor, depending entirely on their hunting in winter and freighting in supplies in summer, having money only once a year, when Treaty is paid. I do not think that this could be beaten in any village in England or Canada where one had the same class of people and the same conditions. I thank God for the good work that has been done at this and all other of our northern stations, and am bound to say that I have never in my life seen more devotion and earnest Christian living than is to be found in the north country.

Leaving Split Lake I had another eight days' travel up to Norway House, but this part was by Hudson's Bay Company's boats where there was no need to work as I had on the rest of the trip, but I found it very slow and would almost rather have been paddling my own canoe, in fact we did



Rev. S. M. Warner,
E. C. R. Pritchard.

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